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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, SEPTEMBER 13, 1845. DAVID REED, PROPRIETOR.

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For the Register.

THE UNIVERSAL FLOOD.

The account of this tremendous catastrophe is contained in the sixth, seventh and eighth chapters of Genesis. And that an extraordinary and very destructive deluge *did occur* in some remote period of antiquity is a fact testified to in the traditions of other nations besides the Jews. The Deucalion of the Greeks and the Noah of the Israelites are historically described as men of similar fortunes. In the history of the two are many strong points of resemblance.

The first four verses of the vi. chapter of Genesis constitute the introduction. It assigns the cause of that incomparable *disorder and wickedness among* men which procured the unparalleled calamity that followed. I ask my neighbor, the literalist, how he understands the introductory passage. He tells me that by '*the sons of God*' he understands the posterity of Seth, and by '*the daughters of men*' he understands young women of the posterity of Cain. But the answer is unsatisfactory. How did the family of Seth become entitled to such a distinction? Did they take it to themselves? There is no evidence that they either claimed it or had it given to them. In the book of Job—which is, perhaps, as ancient a document as the book of Genesis—the same designation repeatedly occurs and is universally accepted in the signification of *angels*. And in the book of Enoch these angels are described as being those who 'kept not their first estate but left their own proper residence' and became the paramoors of 'fair' women from whom a race of 'giants' were pro-created on the earth. These giants, doubtless, were the Nimrods, the Sexistroses, the Amazons, the Tamerlanes, the Napoleons, of that age of the world. They viciated and devoured the earth. They filled it with oppression, disorder and misery.

Let it be remembered that this account of those antedeluvian times was composed long after the events transpired. They were looked at *through the medium of the flood*. The latter was so tremendous a judgment that the moral cause of it was conceived to have been correspondently great and enormous. And the heroes and conquerors of early times were esteemed as having had a superhuman origin—as being either god-begotten or 'goddess-born'—it was not, therefore, a new or a strange thing in the world that there should be an amalgamation of *a god and a mortal*. Even 'pious Eneas' was reckoned to have had a mother whose name is conspicuous among the immortals. Nor were there wanting those in the time of Alexander, who asserted that not Philip of Macedon, but Jupiter Olympus, was the father of so great a hero.

I ask my neighbor, the allegorist, for his opinion. Is this an allegory? But he declines giving me any decisive answer. I now turn to my third neighbor, the one so fond of myths, and he answers promptly. 'It is,' says he, 'a myth.' And let him who *can*, make anything better of it. And myths are not the worst things in the world. The design of them is, *to account for some known and acknowledged facts*. This is *the spirit; the moral;* of a myth. A myth professes to assign the cause of a thing. If the cause were *well understood*, the myth had not been called forth. It would never have been got up. For mankind are not content to be in ignorance. If they cannot obtain *just and true* accounts, they will accept of *myths*. It contents them—at least for a time—and is an indirect tribute and homage paid to *the importance of knowledge*. Our Holy Bible does not become a bad book by having myths contained in it. The passages *are actually there;* and the question is, *how* they are to be disposed of? Accept them as dicta from the mouth of Jehovah? this kind of acceptance does not either remove or lessen the difficulty of the case. Understand God as working a miracle for the purpose of enticing our mother, Eve, to the most ruinous sin ever committed on earth, is the difficulty thus lessened? Understand God as commanding the Israelites to borrow precious jewels and furniture to a vast amount, with the deliberate purpose *never to return them;* is the value of the Bible enhanced by this means? Must we not have *reason and conscience* in a sane condition in order to interpret the Bible correctly and usefully?

We remember that when we were prattling in the nursery, that our good mother told us a great number and variety of what she called 'stories.' The heroes of them were as often birds, beasts and creeping things, as men, women and children. We were highly diverted, but had some misgiving and perplexity about the shrewd talking and thinking of dumb animals. And we sometimes would put the question; are these stories true? Was there once a time when all things could talk? The answer given was, '*no;* that whenever a dumb creature was represented as *talking*, that is a *mere story*.' This short lesson was, to us, a beam of light. It removed the darkness from our eyes. And when we opened our spelling book and read the fable of the 'child playing with a tamed serpent,' between whom an interesting conversation took place, we found nothing in it strange or difficult. It was not a veritable history but a fiction. It could not be true because *it is never true that serpents talk*. God did not make them to talk. Brutes of all descriptions are destitute of the endowment of speech. Of course every account, in book or out of book or in whatever book, which represents a serpent or a bird, an ox or an ass, as speaking, is, and must be, 'a story.' But it may be a very *good and instructive* story. The letter of it is false, but the spirit of it may be very true.

'But,' says my first neighbor, 'God by working a miracle can enable a brute creature to speak.' We admit that God can, and that He has wrought miracles. But He never does it *unnecessarily;* never for an *ordinary* purpose; never to accomplish an unworthy end. He has, obviously, always carried on the administration of the world by the same laws. He always *works by principles*. We may rationally presume that miracles have been as rare in one age of the world as in another. Why should they not be? But in the *early* ages, the distinction between a miracle and a natural occurrence was 'seen through a glass darkly.' Every rare event was accounted a miracle. Hence the doctrine of a providence constantly *special and particular*. It was easily believed that God wrought a manifold miracle for the purpose of drowning the whole animal world; all in whom was the breath of life. But was this an act *worthy of God?* Is He short-sighted and irritable? Would He ever descend to destroy promiscuously and most mercilessly the creatures of His own power; the children of His love? Is this the God and the Father of our Lord Jesus Christ? Is it He who maketh His 'sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust?'

But you say that God *does* destroy men mercilessly and promiscuously by earthquakes, pestilences, famine and flood. No; He does not do it *by miracle;* not by *a particular and special* providence. It is nature that does these things; it is not God except in an indirect, distant, constructive and improper sense; a sense similar to that in which David *caused* Absalom to be put to death, by taking a stand against his usurpation.

But, has not God testified to the fact, of a miraculous and universally destructive deluge? No; the author of the book of Genesis has affirmed it. But, where is the evidence, that God dictated that account? No living man can prove it to be a fact. As surely as such a fact would have been unworthy of God, it never did take place.

But has not Jesus, our Savior, testified to the verity of the Bible-account of the flood? He has recognized it as being a fact which *the Jews* generally—perhaps universally—*believed*. In this manner, he has also recognized the doctrines of demoniacal possessions, of the transmigration of souls, of eunuchism, and of the supremacy of Beelzebub over the infernal world. But He never taught these doctrines as being that 'commandment' which his 'Father had given him to speak.' These doctrines were in the world *before* he came into it. And are we *as Christians* bound to believe anything declared of God in the Jewish Scriptures, *which is inconsistent with the perfection of* his wisdom, rectitude, mercy and unchangeable love? If the instructions of the Old Testament were *so indefectibly perfect*, what need was there of those in the New? If Moses was faultless why did Christ come to eclipse the shining of his face and cause the covenant which came by him to 'wax old and vanish away?' *The Mosaic Scriptures* are not Christianity. They contain 'statutes which are not good and judgments by which men cannot live;' as much, perhaps, of myth as of veritable history. And we can *gain nothing* by passing a more favorable judgment upon them. We lose nothing by giving up the infallibility of those documents which have the name of Moses impressed upon them. He 'was a burning and a shining light' and many rejoiced in it and were blessed by it. But a greater light has since arisen.

S. F.

For the Register.

PROF. BUSH ON THE RESURRECTION, IN REPLY TO DR. POND.

[Originally designed for the N. E. Puritan.]

The question of *identity* is obviously vital to the doctrine of the Resurrection as ordinarily held. Dr. Pond, accordingly, goes somewhat largely into the subject in the closing part of his first letter, and to this I wish now to call attention.

'But it will be inquired here whether the *same* body that died is to rise again; or whether, in the resurrection, we are to have other bodies. To this I answer, that in *common, popular language*, such as the inspired writers are accustomed to use on all subjects, the raised body is to be *the same* as that which died. This, however, does not imply strict identity of *substance*, or that the particles raised are *precisely the same*—no more and no less, than those which were laid down. This is not implied in identity of body, as the terms are commonly used among men.'

This idea he proceeds to illustrate by reference to cases in the mineral, vegetable and animal world, where it is usual to speak of bodies remaining *the same* notwithstanding the admitted accretions, diminutions and changes of particles which they undergo. Thus it is common to say of a rock—a tree—a neighbor's cow—or oven of the writer's friend, Prof. B., that they abide *corporeally the same*, although subject to a constant vicissitude of elementary substance. His remarks on *vegetable identity*, in this connexion, are somewhat singular.

"The chief ground on which identity is here predicated, seems to be this: There is the *same vital, animating principle*. Amid all the changes through which the plant or the tree has passed, this has remained unchanged. This has been constantly work, at drawing together nutriment from the earth and atmosphere, and building up a body for itself; and in popular language—such as every one uses, and every one understands—this is *the same body*."

This I say is singular especially when viewed as the opposite theory to mine, for it is precisely upon this principle, applied to men, that I have maintained the *identity of the person* in contradiction from the *identity of the body*. Thus, (p. 66) 'the substances in the living body are held in combination by some agency which we call *life*, and which is continually exerting an antagonistic force against the tendencies to dissolution. The component particles of these substances are undergoing incessant changes under the ceaseless action of that mysterious power which dismisses some and attracts others. This power maintains a perpetual sway, unchanged itself amidst all the changes which it works, until death ensues, when the body becomes a corpse, and the elements fall assunder.' It is clear from this that we both recognize the same principle as the ground of all the identity that exists in either case, and this is nothing more nor less than the *identity of the person* in the one, and the *identity of the vegetative principle* in the other. I trust that it will appear in the sequel that as there is no *real identity* in the *body* of the man on the one hand, so there is none in the *body* of the tree on the other. Dr. Pond is here pleased to array himself against Bishop Butler, who in his 'Dissertation on Identity,' alluding to the sameness predicated of a tree that has stood for fifty years in the same place says, that if the particles composing it have all been changed in that time it cannot, in the proper philosophical sense of the word, be the same, and that to affirm it is the same, is 'evidently a contradiction in terms.' He admits indeed that 'in a loose and popular sense the life, the organization, and the plant are said to be the same, notwithstanding the perpetual change of the parts. But in a strict and philosophical manner of speech, no man, no being, no mode of being, *nor any thing*, can be the same with that with which it hath nothing the same.'

This touches the precise points of the difficulty in Dr. Pond's theory of identity. It is an identity affirmed solely on the ground of *common and popular modes of speech*. In other words, it makes the current usages of language the tests of philosophical truth. As in ordinary parlance we say that a man has the *same body* during every part of his life, though the diction is evidently founded upon the sameness of form, organization, and function, so we must not question but that this conveys an absolute unity. And because this form of phraseology is, according to him, adopted by the sacred penman, therefore the body of the resurrection is to be termed the same with the body of the present life, even though it be admitted that not a particle of the one should be supposed to pass into the other. 'In popular language, (which I repeat is the language of the Bible,) *it is the same*.'

Upon this view of the subject, permit me to observe, that the doctrine in question involves an *absolute truth* of some kind. That *truth* is either conveyed by this *popular* language, or it is not. In other words, it is strictly and philosophically true, that a body is *the same* though all its component particles may have been changed or it is not true. If it be not intrinsically true in itself, then the language which seems to imply its truth, is not true language so far as this point is concerned; and the fact that the same forms of speech occur in the Bible does not establish its truth. If the language employed does not convey a truth *out* of the Bible, the same language does not convey a truth *in* the Bible. The position may be illustrated by reference to the analagous case of astronomy.

There is an *absolute truth* as to the relative motion of the earth and the sun, and that truth is either conveyed by the literal expressions of Holy Writ on the subject, or it is to be ascertained by evidence independent of this use of language. Will Dr. Pond affirm that the common popular modes of speech adopted into the style of the Scriptures, and which represent the *sun* as rising and setting, are to be regarded as settling the *absolute truth* on this head? Is it not palpable that this *truth* is to be established by entirely another species of evidence than that drawn from the import of popular language, though that language is recognized by the Bible? Apply this now to the subject of *identity*. Even granting, which I am willing to do from courtesy though not from conviction, that the Scriptures adopt the current forms of speech on the subject which *seem* to imply that the body may be indeed the same though undergoing a perpetual change, yet I would ask whether this is to be regarded as an adequate criterion of *absolute truth*? If so, then I do not scruple to affirm that the principle must be unequivocally avouched, that that which is philosophically false may be at the same time theologically true. For it surely is not in compass of human language to utter a more self-evident contradiction in terms than that a body of which every particle has passed away and been replaced by others is still the same body. How can it be without implying that the same substance may be both different and the same at the same time? Admitted it freely is that the relation of the successive particles to the animating and uniting principle may be the same—the operative law of organization may be the same—the external form and the internal functions of the structure may be the same—yet all this does not militate with the obvious fact that *the body is not the same*. Nothing can be plainer than that the essential constituents—the substantial entity of the body has been changed. Consequently it is a different body. No one can term it really and strictly the same without committing an outrage upon his clearest intuitions. Nor can I conceive that such a paralogism would ever have been perpetrated, but for the exigences of a theory which was seen to require it.

I confess it is not easy to make a self-evident truth more evident by any species of illustration; yet I will venture upon one furnished by the process of petrifaction. That process, at least in its results, is well known. By the gradual displacement of ligneous particles and the substitution in their stead of silicious granules a billet of wood becomes a mass of stone, and that without any apparent change of structure. Yet who could think for a moment of maintaining that the *body* in question was *the same* in the two states of wood and stone? What matters it that the outward form and appearance and the internal disposition of the particles is the same? The *substance* is essentially different. It is not the same body. And no formulas of speech, however fixed and familiar, can countervail the intuitive perception of this fact. I grant that the cases are not perfectly parallel in one point. In the process supposed there is the replacement of one species of matter by another, while in the case of the human body the *material* supplied is of the same nature with that which is removed. But this evidently does not affect the main point of the comparison—the substitution of one distinct mass of particles for another. The analogy would not be weakened if we should suppose the first aggregate of woody particles to be entirely displaced, and their room supplied by others of the same quality.

I would here make a suggestion on the change of particles in animal organization. This change we know, when nominal, is gradual. It is held, however, by Dr. Pond, and others who agree with him, that it does not affect the *identity* of the body changed when viewed as a whole. If so, I do not see that it can affect the identity of any of the parts, for the whole is made up of parts, and the identity of the whole is the identity of the parts. Let us suppose then that a particular part of the animal organism, instead of passing away and being replaced by degrees, is removed suddenly and at once. The horns of a stag, for instance, are periodically shed, and a new growth ensues. May I enquire of Dr. P. if the antlers which dropped from the animal's head last year, and which are now hung up in the huntsman's cabin are the *same* with those which have since sprouted forth and adorn the crown of this nimble tenant of the forest? Had the one set succeeded the other, particle by particle, they would according to him have been the same. Why are they not the same now? In like manner a man's thigh bone upon injury sometimes exfoliates and large fragments may be taken out and laid by in his desk, while the *vis formatrix* of nature supplies the deficiency in his limb. Are the two portions of bone, the one in his leg and the other in his desk, the *same*? If not, why not, on his principles? Can the mere circumstance of the *time* occupied in the change affect the general law of identity? Yet this brings us, we perceive, to what we may term *a very queer* result—two entirely distinct and different substances that are yet logically made out to be one and the same!

It must, I think, be evident, that there is a palpable fallacy in the idea of a continued identity being properly predicable of the human body so long as the perpetual flux of its particles is admitted; and *this* no one denies. The dictates of nature and common sense must predominate, in this matter, over the loose idioms of popular speech. The usages of language are often built upon appearances instead of realities, and in its researches into the *unity of things* the mind feels itself at liberty to penetrate beyond the phenomenal, and the diction to which it gives rise, to the real and the true. The question before us is a simple question of philosophical truth, which is to be submitted at once to the rational intelligence of man, and not to be decided by the import of prevailing modes of speech. Every man is at once competent to pronounce for himself whether a body can be truly the *same* when every particle composing it is *changed*—changed not by modification, but by substitution. And, on this point, the verdict is just as spontaneous, as that one thing cannot be, in essential substance, the same and different at one and the same time. And I by it may be kept in mind, that the true question here involved, is the question in regard to *essential substance*, and nothing else. As to identity of form, of use, of animating principle, &c. I have no dispute with Dr. Pond. I will grant him on this score all that he demands. But if he gives up the *identity of substance*, which certainly cannot be retained, he gives up the whole subject in debate, as I shall hope to show still more clearly in the sequel.

If the soundness of my remarks thus far be conceded, the conclusion. I think, is undeniable, that a real identity of the human body, in the successive periods of the present life, cannot be maintained. The identity belongs to the animating principle of the body, and that is the principle which constitutes the *personalty* of the man, so that while the *identity of the person* is to be affirmed, *the identity of the body* is to be denied.

Let us now look at the bearings of the subject on the doctrine of the resurrection. Dr. Pond, after reiterating more than once that the language of the Scriptures on this point is the language of common discourse rather than of strict propriety, goes on to say on the question of *identical substance* being raised in the future body:—

'I do not suppose it necessary to establish such an hypothesis, in order to prove the identity of the raised body. If the animating principle is the same in the resurrection that it was in death, (which no one doubts,) and if its powers are then successfully exerted to draw to itself a body; the body which it receives will be to all intents and uses the *same body* that it once had. The man will know it to be the same, just as I know my body is the same that it was ten years ago. It will be recognized and acknowledged by others to be the same. In popular language (which, I repeat, is the language of the Bible,) *it is the same*.'

If the 'popular language' on this theme is the 'language of the Bible,' and yet the 'popular language' should not happen to agree with the *positive truth*, we are certainly bringing the 'language of the Bible' into somewhat of a dilemma. 'Popular language' in other departments is I believe considered as a very imperfect criterion of truth, and it strikes me as very hazardous to revelation, first to admit that it speaks merely 'popular language,' which often sanctions popular errors, and then to erect it on this basis into a tribunal for determing the verities of philosophy and science. But this by the way.

'The body which it receives will be *to all intents and uses*, the same body that it once had.' Here is an evident shifting of the true points in debate. The question is not a question as to 'intents and uses,' but as to *veritable substance*. I admit at once that the *relative uses* of the raised body to the soul will be identical with those of the present body. But this leaves the question where it was, as to the true and philosophical identity of the *substance* of the two bodies, which, as I have before remarked, is the only legitimate subject of the controversy. In fact it will be seen from the words of the writer himself that he gives up any other real identity than that which is stated, in the 'animating principle,' and this is the very identity for which I have always contended. The animating principle 'successfully exerts its powers to draw to itself a body,' and this body the man will know to be the same body just as Dr. Pond 'knows his body to be the same that it was ten years ago.' But Dr. Pond does not know his body now to be the same body that it was ten years ago, unless he knows that which is not knowable; for it is manifestly impossible it should *be* the same, if, in the mean time, any particle of it has passed away and other particles taken their place. If he denies this transition of particles, then again the question is shifted and a debate ensues between him and the phpsiologists, from which I shall choose, for the present, to stand aloof. But, so far as he and I are concerned, the question is brought within very narrow limits. If the only identity affirmed to exist between the present and the future body is that which is predicated of the present body at successive periods of life, and that identity has been shown to be one resting on the new popular usages of language, and not on a basis of strict philosophical truth, on what ground is such an identity affirmed between the two? Does it not vanish into thin air?

It is truly unreasonable to suppose that a new verbal phraseology is to be allowed to weigh down the evidence of truth growing out of the intuitions of our own minds. Equally unreasonable is it to conceive, that our faith is challenged to a doctrinal proposition the terms of which are unintelligible, or which becomes intelligible only by yielding a sense that is at once perceived to involve ideas that are inter-repugnant to each other. If there is a revealed doctrine of the resurrection of the body, there must be some proposition possible, the terms of which shall intelligibly and constantly enunciate the truth involved in it. I understand Dr. Pond as professing to 'explain the doctrine of the Resurrection,' and as he assumes to do this in opposition to my perversions of the doctrine, I have a right to demand that he shall state it clearly and explicitly. I wish to know fairly which is the proposition that I am to believe in order to be a believer in the Scriptural doctrine of the Resurrection. In the nature of the case it must be a proposition to which no just exceptions can be taken by a sound, enlightened, reverent reason. It cannot involve contradictions or inconsistencies. It cannot be *in truth* illogical or unphilosophical. It must agree with the *verity of things*.

What now in point of fact is the amount of light afforded by Dr. Pond's explanation?" He says the body of the Resurrection will be the *same body* according to the established usages of language, which affirm continued identity of the present body through life, though the *substance* of that body may be greatly and entirely changed by the ceaseless flux of particles.

To this I object that the question is one of *absolute truth*, and that this the purport of popular language is not competent to decide—that in fact the mind does not hesitate an instant to pronounce this alleged identity of the present body a fallacy—and consequently so far as the identity of the future is founded upon that of the body in this life, that also is a fallacy. In what sense then, I ask again, is the body of the Resurrection *the same* with the body that dies? Dr. Pond replies that it is the same 'as to intents and uses.' Granted. But this does not imply *indentity of substance*, and therefore it is not necessary that this present body should be raised in order that the soul may be furnished with a body that shall be to it the same 'as to intents and uses.' I renew the question, in what sense is the future body to be the same with the present body? 'The animating principle'—'the quickening spirit—shall be the same, and therefore it shall draw to itself the same body.' But how does this appear? The plastic energy of the soul in this life is continually drawing to itself a *different* body. Why may it not do the same in the other life.' And if the *person* remains the same through all the elementary changes of this life, why may it not remain the same with a different body in the other life?

It is obvious therefore that the difficulties on all hands are signally great, that cluster about the *precise statements* of the doctrine of a bodily Resurrection. The claim of such a statement at the hands of Dr. Pond is certainly very seriously weakened by the logical incongruities under which it labors, and I know of no other, founded upon his view, which is any freer from them. What then is the inference? Can we resist the impression, that *some other* construction of the doctrine is imperatively forced upon us than that which is ordinarily adopted? Does a becoming reverence for the oracles of God require an implicit credence in an alleged fundamental tenet of faith which cannot be received in the form in which it is proposed, without a violence done to those laws that uniformly govern our belief on all other subjects? Are we not, by such a requisition, in imminent danger of alienating a multitude of reflecting minds from Revelation that would otherwise yield to the cogency of its claims? Let not this suggestion be construed as recommending a *compromise* of any essential truth of Scripture with a view to conciliate the wavering or the skeptical. Nothing is more abhorrent to my conscious convictions of right. But it can scarcely be expected that an objection to any doctrine which, on rational grounds, appears strong to a believer, shall not appear insuperable to an unbeliever; and not only so, but the difficulties which press, in the judgment of the Christian, only upon a single point, will in another mind invest the whole system, and thus, in his own estimation, warrant him in rejecting the whole. These are among the possible *practical* results of the common theory of the resurrection which strike me as well worthy of serious consideration.—But for the present I suspend my remarks.

Very respectfully yours &c.

GEO. BUSH.

For the Register.

SHEEP WITHOUT A SHEPHERD, OR FLOCK WITHOUT A PASTOR.

The condition of a flock of sheep left exposed to the ravages of wolves upon the mountains, and of loss by straying from the pasture in consequence of the shepherd's absence, is an apt illustration to my mind, of a society, or flock as it is sometimes called, left by its pastor exposed to the many dangers and influences calculated to alienate Christian sympathy, annihilate the affections, and chill the ardor for social Christian action. These it appears to me, are the tendencies of a separation of a pastor from his people.

For what purpose is this important relation formed? It is for instruction—for spiritual knowledge and improvement—for Christian consolation and preparation for Heaven. Do the stated services of the Sabbath answer all these. Do they meet all these objects—satisfy all the wants of the soul? If I judged by my own feelings and experience, I answer no, not at all. My pastor I want near me, I want to see him as often as circumstances will permit. I feel the need of his counsel and advice. I know others sympathise with me in this respect. Probably every member of a Society has the same feeling to some extent.

It has become quite fashionable of late years for the clergyman of our city to forsake their pastoral relations, desert their *flocks* and spend one half of their time in the country or 'out of the city.' When necessity requires this indulgence by all means let it be granted, and have it understood; and grant a respite from their labors. When a Society so love a man as to select him for their pastor, for their spiritual counsellor and guide, let him so manifest a corresponding affection for them, as to live where they live, endure what they endure, and be one with and about them. Is it a sacrifice to remain in the city through the summer? Let them consider that many of their Society are *obliged* to submit to this sacrifice, very many who are hardly able to cross a bridge from one year to another, and whose countenances are brightened and whose hearts are lifted up by the frequent visits of their *dear* pastor. No member of a Society, if his feelings are right upon the subject of Christianity, but what feels the need, the benefit and pleasure of a pastor's visits. I have felt it, and felt it too when I could not enjoy it, for 'the pastor resides out the city.'

Perhaps, Mr. Editor, I am singular in this matter, certainly I am sincere, and I believe—I know—I express the opinions of many in our Society, that it is not right for our ministers to go out of the city to reside—that they should—it is their duty to dwell among their people and participate with them in the good or ill that may betide them, and be ever ready to afford consolation to the afflicted whether in physical or moral evil—to be a present help in times of need—to be true ambassadors and in Christ's stead to become the good shepherds who are willing to give their lives for the sheep, who know them *all* and are known of them.

Mr. Editor, I have said enough. I feel deeply on this subject, because our religious interest seem to be neglected or suspended through the summer. Are not souls as valuable in one season as another? There is much more danger that sheep will stray away in the summer, than in winter, therefore the greater need of a vigilant shepherd; and I hope and pray that it may not be my misfortune to be connected with a Society where the pastor thus leaves his flock, and this I believe to be the feeling of

MANY.

For the Register.

LETTERS ON RELIGION IN AMERICA, NO. II.

MR EDITOR:—Roger Williams, the ideal American, was of Welsh descent, and before he prepared himself for the ministry of the Gospel, he studied law with the great English civilian, Sir Edward Coke. Undoubtedly it was an important circumstance in the history of his mind, that he studied the subject of human rights and the relations of man and man, before he studied the subject of human duties from the divine point of view. It prevented that unbalanced religionism which has generally kept great theologians from being great in legislation, and wise in Statesmanship.

Roger Williams was as ardent a Puritan as any. He was as strict, even stricter than others, in regard to the selection of the Church.—He did not think it right or profitable that a professed 'body of Christ' should be a collection of vague conjectures, unsanctified desires, and undetermined wills; he believed its office was to represent the humanity of Christ, and he believed it should walk with its head in the light.—He would not admit that an infant should be even half a member of the Church. Baptism, according to him, could set its seal only on those who had already obtained from the spirit of God, in answer to their own prayers, the key to the house of Life Eternal. So severe was this creed of his, that there came a time in his life, when he declared that there was no Christian Church extant, and that one must be *improvised* wherever two or three should find themselves together, in a clear understanding of the word of God; the members baptising one another, and choosing from among themselves temporary teachers. Such was his faith in God and the Bible, that he believed, was this method pursued, the church would no more fail upon the earth than seed time and harvest. This principle had been already asserted by other Puritans, but it was never fully acted out till Roger Williams and twelve of his friends *improvised* the first Baptist Church in Providence, baptising each other, according to the form used by John the Baptist himself. They were careful to recur to this first form, because they regarded it as a *symbol*, and a symbol must always preserve its specific form. Immersion was to them an expressive symbol of the voluntary death of Jesus Christ and his resurrection in power; facts which in connection are themselves a symbol of the great principles of christianity. This rite of immersion, and the eating of the Lords Supper, they conceived to be sufficiently expressive of their faith and its foundation, to preclude the necessity of any other symbols, whether forms of worship or written creeds. And to this day it is an important characteristic of Baptist Churches, that no written creede are allowed.

The event has proved that Roger Williams was wise in trusting to the Bible and spirit of God to form Churches. At this moment there are as many, and I believe more Baptist Churches in the United States, than of any other sect. They are of various degrees of enlightenment, but all have held to these main principles of their constitution, viz: independency of each other, independency of the civil government; adult baptism after conversion; and a democratic government within themselves, which makes their pastor and other members amenable to an internal tribunal only. These little bodies, by their independency of each other, their social equality, their want of wealth, and their freedom from all other objects than purely spiritual ones, are no field for the exercise of power or display of pride. Their members are not known beyond their own borders; therefore the Baptist Churches like their Divine Master, whose life on earth they desire to represent, have no form or comeliness that they should be desired or admired of men. This organization has spread among the poorer and less ambitious classes of men, and the prouder sects around them are often unconscious of their existence, and especially of their numbers. But the people of the United States are gradually waking up to the perception, that the ecclesiastical constitution of the Baptists is the one most in harmony with the political constitution of the United States, as well as with the genius of the Gospel preached to the poor. Jefferson is said to have acknowledged that he received the most important hints with respect to the formation of the constitution of the United States, from attending the business meetings of a Baptist Church in his neighborhood.

I have dwelt upon this part of Roger Williams' views so largely, because I wished to show clearly that the independency of Religious and civil institutions which he advocated, does not involve any annihilation of religious institutions, and that the independency of Churches does not destroy their Catholic unity. But their Catholicity is a vegetative not an architectural unity. It is not to be predicated of the visible Churches, but of the invisible principle out of which they grow, and which God breathes out of himself as surely as he sends unfailingly the vital principle into external nature. The process of ramification is this. A member of a Baptist Church becomes a preacher, or goes to reside in a new neighborhood. He preaches in the one case, or he confers with his neighbors in the other. An interest in religion is awakened, the Bible is referred to, and soon a few persons find themselves Christians. The Baptist who has been the nucleus, sends to his own Church and requests a dismission therefrom, and obtains it generally with a letter of Christian recommendation. The new Church is formed, and it is not necessary to it that any other Church should help it to organise, though in point of fact neighbor Churches do often go and assist. The new community stands on its own feet, and acknowledges no master but Christ, no minister of Christ but the Bible. It is necessary to attend the meetings of the little flock to appreciate the vitality of their body. They can exist even without a minister, though they always have one if they can afford to support him.

I hope the Poles will not neglect this subject of a true organization of the Church, in this their *wandering year*. I know that in their own day of Power, it was their glory and blessing to preserve an actual independency of Church and State. I hope they see that it was the loss of this interior justice, by foreign interference, that struck the first blow to their national existence. The treasure of a nation is its spiritual liberty, without it, all material liberties are short-lived. For spiritual liberty, *exercised*, alone brings up men to the stature of men; and only full grown men can make a free government. Let them be tolerant in future, not by natural instinct alone, but in the light of sanctified reason, and so their treasure shall not be filched from them, by Autocrat without, or Jesuit within their borders.

In my next letter I will speak of Roger Williams as a Statesman and Legislator.

Yours truly. R.

For the Register.

GOVERNOR HAMMOND'S LETTER ON SLAVERY EXAMINED. NO. V.

MISCELLANEOUS STRICTURES.

The arguments and positions of Gov. Hammond's which have been noticed in the preceding numbers, are, I think, fair specimens of his mode of reasoning, so far as it appears from this celebrated letter. That I might not extend this review to an inconvenient length, I have forborne to unfold some of my arguments so much, perhaps, as perspicuity and force required; and, with the same view, I shall pass without any particular notice many things, which I regard as utterly fallacious. A few cursory observations on two or three points will close, for the present, what I have to offer on the subject. Gov. H. says, 'I endorse' the sentiment of Mr. McDuffie, that 'Slavery is the corner-stone of our republican institutions'; or something to that effect, for I here quote from memory; and he proceeds with all his heart and soul to defend the position. This doctrine has met with severe animadversion from almost every Abolitionist, and many who do not bear that name. A Northern man, however, as I am, with a little qualification, I too am prepared to defend it, as strictly true. It is true of South Carolina; with a little farther limitation, it is true of Virginia; it is true of most of the Southern States; and, as the history of fifty years, will demonstrate to all future ages, it is practically true of our *National* Republic, whatever our professions. To prove the fact, let us take, for instance, the Republic of South Carolina, in which the honorable advocates of this doctrine have successively held the highest office; and with which, of course, they are well acquainted. I have not the Constitution of this State now before me; but, if my memory and information be correct, no man, whatever his qualifications in other respects, is eligible to either branch of the Legislature in that State, unless he has ten slaves and five hundred acres of land; or, in defect of slaves, such an additional quantity of land, as may be a strong inducement to increase the number of his slaves; and this Constitution can

not be altered, without the concurrent vote of two successive Legislatures, consisting necessarily of slave-holders. How, then can any one deny that Slavery is the corner-stone, if not the whole foundation of what is called the Republic of South Carolina? This much for the fact; a few words on the practical difficulties connected with this doctrine.

Gov. H. seems to have no fondness for abstractions; but I hope he will pardon me in demanding such a *definition* of a Republic, as will distinguish it from the despotism of Austria, Russia, or any other country upon the face of the earth, with this single exception; that in one case the sovereign power is in the hands of a single individual, while, in the other, it is wielded by a few hundreds, or a few thousands, over ten times, an hundred times, or a thousand times their number, as an unchangeable fate has determined.

I should not have entered on the political bearings of this subject; but I cannot for a moment allow that the least particle of Slavery is in the nature of things compatible with genuine republicanism. They are, in my view, as contradictory to each other, as any two things in the physical or the moral universe. In my apprehension, I could no more be a Democrat or Republican, than I could be an enlightened Christian, without hating from the depths of my soul all usurpation and oppression, and consequently all Slavery. To dwell no longer on this point I pass to another.

Notwithstanding Gov. Hammond's disclaimer, the attentive reader of his letter, I think, must observe that he frequently rests the defence of Slavery on *recrimination;* or at least, he attempts in this way to silence the venerable Clarkson, and other Abolitionists of Great Britain. We learn from our Savior, indeed, that one, who has a beam in his own eye, is not to offer his service for removing a mote from his brother's eye; and, in a remarkable instance, he said to the Jews, 'Let him that is without sin among you cast the first stone.' We are not, however, to infer from this, that we are to give to our brethren no aid in detecting, and overcoming their faults, till we are ourselves without fault. Were we to wait for this, we should never 'exhort one another,' as required by our religion.

To render his defence effectual on any principle of logic, even against British Abolitionists, Gov. H., I think, should have considered that two things were necessary: First, the abuses with which he reproaches them should be *equal* to those, which are involved in Southern Slavery: and secondly, that those Abolitionists should be *personally responsible* for them.

As to the first point named above, I shall not undertake to defend the British Government, or the British Nation, as such, against the charge of cruel oppression, resulting from laws which ought to be repealed, as well as from the feudatory character of the Constitution itself, which is not so easily amended. Well may every philanthropist weep over the woes endured by the operatives in England generally, while he revolts with horror from many instances of private cruelty, which the laws have been too tardy in correcting. But, woful as the condition of the laboring classes is, I very much doubt whether one in a thousand of them would change his condition for that of the most favored slave in the United States; or certainly for the common lot of slaves. Hungry he may be; and so may the slaves on many a plantation, where the laws require nothing more than a peck of Southern corn for the sustenance of a week. If better prospects invite him to other countries, he may leave the land of his present sufferings, without danger of being shot, or brought back and tortured, as a fugitive from the rightful master.

I have not time to go into any general comparison between the condition of a British laborer, and that of an American slave; nor is it needful. Let it be conceded that the Southern slave has all the advantages over the great body of English laborers, for which Gov. H. contends; what then? Is Mr. Clarkson, or the Abolitionists in general responsible for the evils, with which they are reproached. Is it not notorious that they have long been contending against all oppression throughout their whole Empire!—at home as well as abroad? How, then, are they any more accountable for the abuses in their Government than Gov. Hammond is for an excessive Tariff in the United States, or the mischiefs done by Northern Abolitionists! or how can he justify to his own enlightened mind and ingenuous heart the tone and style, in which he has addressed a man now between eighty and ninety years of age, who, however, he may be thought to have erred in some of the *means* employed, has devoted heart and soul from his youth to what he has believed the cause of justice and humanity.

It may, however, be said, that Abolitionists, and other reformers should labor at home, till all abuses are corrected there. Our *physical* labors, indeed, will generally produce the greater amount of good, in proportion as they are performed near home, and to some extent the same is true of our moral operations: but, when correction or improvement is the object, it is not true that success will be proportioned to the smallness of the circle, in which we severally labor. In husbandry and other useful arts, it is found by experience that, while a man endeavors to improve others, he advances himself, beyond what he would do, if he regarded himself alone. In arts and in morals, when they prosper at all, there is a reciprocal action and reaction, spreading wider and wider, and becoming continually more powerful and efficient, the wider they are diffused.

Another point in Gov. Hammond's letter, which is peculiarly entitled to a few remarks, is that, in which he attempts to justify the severity of certain laws from the *necessity* of them, in order to the *safety* of the *slaveholders*. In this connection, if my recollection be correct, he draws a parallel between the rigid discipline of *war* and the laws in question. Leaving Gov. H., to reconcile what he says of the dangers to be provided against by the severity of slave laws with the accounts, which in another place he has given us of the happiness of the slaves, of their strong attachment to their masters, of their readiness to fight for them against any foreign foe, and their readiness to join with them in Lynching any one, who should attempt to sow among them the seeds of insurrection or discontent; I reply that, in my view, the severe discipline, which is said to be indispensable to the safety of armies, and the success of war, is so far from being justified by the alleged necessity, that this very necessity only adds another shade to 'the blackness of darkness,' in which all war is involved. In like manner if any advocate of Southern institutions could prove that the safety of a Slave-holding community requires that the victims of servitude should be denied their full share in the last Will and Testament of the blessed Jesus; that they should be forbidden to hold any property, even to the amount of a pig, or a hen, however honestly acquired; that, if found without permission, beyond the prison-lines of their master's plantation, they should be subjected to twenty lashes from any white man disposed to inflict them; that they should be liable to death, for fifty or sixty different offences, which, if punished at all, are not capital when committed by white persons; that they should not be tried by twelve impartial men, but by three or four Slave-holders who, of course, have a common interest in riveting the chains of their prisoners; that they should have no right to employ counsel, nor summon witnesses, nor avail themselves of any evidence, but that of white persons, however many of their own color may have been spectators of their wrongs; if I say, these and many other such laws were proved to be indispensable to the safety of Slave-holders, the only effect it would have on my mind, would be to confirm my abhorrence of the whole system, and lead me with the greater assurance to apply to Slavery what the Apostle James says of 'wars and fightings:' 'This wisdom cometh not from above, but is earthly, sensual, devilish.'' I do not say, that all, who sanction Slavery by example, or even its most zealous defenders are devilish; I have no disposition to say any such thing: but, alas for the infirmities of the human mind, especially, under the blinding influence of personal or party advantage! many a man has served the great enemy of God and man, without knowing what he did.

Another position assumed by Gov. Hammond is too ungrounded to pass without animadversion, and especially, as it is assumed by all at the South and the North, who would stop the mouth of remonstrance against the wrongs of the slave. It is, virtually this, though differently expressed: 'To judge of the moral character of a custom or institution, we must be familiar with it.' In other words, neither the people of Great Britain, nor those of our Northern States have any right to express an opinion on the subject, nor indeed are competent to form an opinion. Can there be any thing more contradictory to the maxims of impartial justice, which have governed all well regulated societies from time immemorial? What! must we be under the blinding influence, the strong prejudices of custom and fashion; in order to judge of the moral rectitude of those things, which are sanctioned by them? In addition to these influences, must we likewise call in the strongest reinforcements of self-interest? Is this the way, in which questions of right are decided in our Courts of Justice? Is it the way in which *history* decides great moral questions affecting the characters of public men? I thought it was an established principle, that posterity is more likely to form a correct judgment of men and measures than those who are contemporary with them; and distance of *time*, I believe, is not more important than distance of *place;* or, at least, an entire separation from all the influences of the action or custom, on which we would form a correct moral judgment.

In this and the preceding numbers, I have spoken with great plainness, but, so far as I am conscious, without any unfriendly feeling towards those whom I oppose. So far as my limits would permit, I have given my opinions and the reasons on which they are founded. 'I speak as to wise men, let them judge what is right.' Let it not, however, be understood that, in referring this momentous decision to the Slaveholder himself, I compromise my own right and duty to speak again on the subject, when opportunities occur. Whatever others may say or do, for *me* this great moral question *never shall be settled*, till decided in favor of freedom and the equal rights of man. While Earth and Heaven, the voice of Nature and of Jesus, yea, and the Law of Moses itself, protest continually in my ears against the claim of the modern Slave-holder, have I any *right* to be silent? No; if the brethren of the slave 'should hold their peace, the stones would immediately cry out:' and if, without involving moral character, such a thing could be, I would infinitely rather be cut off for the residue of life from the sympathies of any human being, than become either afraid or unwilling to plead for the oppressed millions who are not allowed to plead for themselves.

SAMUEL WILLARD.

Deerfield, August 20, 1845.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 13, 1845.

THE TRUE GROUND.

The Boston Recorder, in an article containing comments to which we have nothing to object, upon the recent auspicious growth of a spirit of harmony and good will among the various denominations of liberal Christians, has the following passage.

We would direct the attention of Unitarians and their associates to a sentence in the last New Englander, page 460. 'The only reasonable bond of fellowship is, the believing that God in revealing himself to man, has revealed some truths, and the consent to *these* truths as in fact revealed; at the same time avowing that the Bible is the primal and only authority for our faith in them, and that by the Bible this faith is perpetually to be tested, and either rejected or confirmed. In this sense is it that the Bible and the Bible only, is the religion of protestants.'

This concise definition, happily, brings the self-contradiction of those who insist upon any creed, other than the Bible, so closely and clearly to view, that it is not necessary to add a word of comment.

Using the form of language supplied by the Recorder, and substituting *Orthodox* for *Liberal*, we state, he himself being the witness and the confessor.

'In this sense the Bible is *not* the religion of the Orthodox sects, and is not to them a 'bond of fellowship.' Their union, if it can be called such, rests on another basis,—on the love of something else than the Bible as a rule of faith.'

It seems to us that our Orthodox brethren must themselves discern the inconsistency there is in this definition of the 'bond of fellowship.' The Bible is to be received as the primal and ONLY authority for certain doctrines or truths. Those doctrines or truths are to be 'PERPETUALLY TESTED' by application to the Bible—and, at the same time, those who applying the test, cannot find them there, are to be rejected and excommunicated!

This is a most bald and palpable exposure of the whole system, and, on its very face, a denial of the acknowledged Protestant Principle—'The Bible—and the BIBLE ONLY.'

How strange that men can be so deluded as not to behold how utterly contradictory is the statement which the Recorder presents from the pages of the New Englander!

BOWDOIN COLLEGE.

At the recent commencement, at this College, the honorary degree of D. D., was conferred upon Rev. George Putnam, of Roxbury. This act of liberality will be appreciated by all the friends of enlightened principles. The College, at Brunswick, has always been remarkable for its superiority to narrow sectarian prejudices, and stands alone, in a most honorable elevation above the range of all the Orthodox Colleges in the land. All their presses have been combined in an intrigue to procure the votes of Catholics, Universalists, and liberal men of every name, in order to obtain possession of Harvard College, on the pretence that the Unitarians manage it upon sectarian principles, and professing for their own part the utmost abhorrence of allowing such principles to operate in the management of a College.

In the mean time, their Colleges have been observing their commencements throughout the country. We have watched to see whether they would show any symptom of sincerity in these professions, in the distribution of their honors. But not one of them, excepting the College in Brunswick, has been able to lift its vision above the barriers of sectarian bigotry. HARVARD and BOWDOIN stand on an unapproached pre-eminence.

UNIVERSALISTS AND HARVARD COLLEGE.

In compliance with a request in the last 'Trumpet and Universalist Magazine,' it gives us pleasure to state that its editor denies, with the greatest positiveness and frankness, that he ever was a party to any plot or arrangement with the Orthodox to get Harvard College out of the hands of the Unitarians.

A few years ago the elections into the Board of Overseers bore the appearance of a union, of some sort, by which Calvinists, who were whigs, voted for a Universalist. At the same time, it was thought by some, that Universalists, who were democrats, voted for a Calvinist. President Quincy, in his able and *unanswered* speech, alludes very plainly to these circumstances.

The result of this alliance, which from its very nature could be but temporary, was, in part, the election to the Board of Overseers of Dr. Hosea Ballou, the Second—an event in which we rejoiced at the time, and which secured to the Board a learned, useful, and esteemed member.

But that state of things has passed away, and we are pleased with an opportunity to say, that, since our situation has enabled us to notice the aspects of the religious press in its bearings upon Harvard College, we have been strongly impressed with the good spirit, and the wise discretion, with which the editor of the Trumpet has exerted the great and decisive influence of his paper.

BOSTON RECORDER AND CAMBRIDGE DIVINITY SCHOOL.

Our neighbor of the Courier has been dealing, for some time past, with the Recorder, in the most faithful manner, touching the assertion of the latter paper that the 'thirteen students,' just graduated at the Cambridge Divinity School, had been educated there 'at the expense of the State.'

The Recorder, instead of maintaining or retracting its assertion, continues to reiterate a condemnation of the College because it *allows the use of its library to the Divinity Students!* It regards the extension to them of such a privilege as a great outrage.

This is, truly, the most extraordinary of all the reproaches that have been cast upon the College. We beg the people of all denomination to notice it, and ponder upon it. It is a pretty good indication of the policy which might be pursued were the Calvinists to get possession of the College. Its privileges are now open to all. Clergymen and students, of every sect, who are in the vicinity of its library and lecture-rooms, are encouraged to avail themselves of them. If, as a writer in a late number of the Puritan, and from whom we hope to hear more on the subject, proposes, other denominations should bring their divinity schools within reach of its library and intellectual apparatus, they would be welcomed to a participation in the use of them, as cordially and generously, as the students of the School now there.

THOMAS HOLLIS AND THE ORTHODOX.

This excellent and ever to be honored benefactor of our College and country entertained, in general, the sentiments connected with the prevalent theology, but he insisted that Unitarians and liberal Christians should not be excluded from the circle of fellowship or the character of Orthodoxy. He used that word in its only allowable sense among Protestants, not as referring to speculative opinions in detail, but to a sound, serious, religious faith in the Savior as the Word, and in his Gospel as the truth, of God.

On the question whether we are to be disqualified and disowned, as *not Orthodox, he is on our side.*

This we have shown, and can maintain. In a letter to Dr. Colman of Boston, who had sent him 'Judah Monis's Three Essays,' he says in reply:—

'I wish you, sir, to instruct him a little better in the Christian doctrine of a more extensive charity, and not to judge too hastily of his neighbor, and exclude from salvation every one that differs from him in the application and belief of the article of the Trinity.'

The passages which the last Boston Recorder adduced from Hollis have no bearing against Liberal Christians, but were directed against the Calvinists, on account of their intolerance and exclusion of Baptists.

ERRATA. In Prof. Bush's communication of last week the following typographical errors occur. '*Purest* investigation' for '*freest* investigation.' '*Physical* principle' for *psychical* principle.'

In Gov. Hammond's Letter Examined, No. 4, about the middle of the first paragraph, for 'not his *will*,' read, 'not his *rule*.' Near the end of the same paragraph, for 'suggest a *condition*,' read, 'suggest a *caution*.' In the latter part of the second paragraph, for '*any* additional year,' read '*every* additional year.

For the Register.

COMMENCEMENT AT BROWN UNIVERSITY.

Your view of the intellectual power and literary acquirements of Rev. Dr. Williams of New York was quite confirmed by his Phi Beta Kappa oration last week, here at Providence. We cannot say much in praise of the gentleman's elocution. His voice is in two respects like the music of the spheres; it conveys sublime truth, and is very difficult to be heard. His thoughts like those of the stars are better to the eye—from the printed page—than to the ear.

We however were of the few near enough to the pulpit to catch most of the orator's words, and were never more impressed by richness of style and range of learning in an academic discourse. The subject was Blaise Pascal. The analysis of Pascal's genius would have done credit to Macauley. Sometimes Dr. Williams reminded us of the British Essayist. He robes his thoughts in a tissue quite as rich, although its colors may be less dazzling and its cut considerably more austere.

The orator was perhaps too theological for academic purposes, but it was instructive and inspiring, and therefore, not ill-timed. We hope to see it in print.

The Oration before the United Brothers' Society by Rev. Mr. Lambert of New Bedford was sensible and uaffected, although somewhat desultory and common-place. Its topic seemed to be the present value of the study of history, especially the early history of our own country. Its best point was the passage in praise of the literature of the American Revolution.

The performances of the undergraduates on Commencement day were highly respectable. The tone of thought was generally free and manly. Something however, needs to be corrected in the habitual tone of voice among these speakers—a kind of rythmical monotony, or what Dr. Barber would call 'too much re-current melody.' The accomplished Professor of Rhetoric can easily correct this in future.

It did all hearts good to see Dr. Pierce's venerable head among the dignitaries of the occasion. He was treated with great respect, and joined in the singing as usual with his whole soul and body.

The privileges of Brown University are increasing every year. Its library is receiving important additions and its means of instruction are extending. It would be more creditable to Rhode Island and to the Baptist denomination at large, if more students were sent to this institution. Our allegience belongs and is given most heartily to Cambridge, yet we respect the liberal spirit that marks the conduct of the officers of the college, so far as we are able to judge of it.

We, ourselves, owe much to the literary facilities afforded us by the library; and young men who have entered college from our two parishes here make no complaints of any infraction of their mental freedom.

Of two points, one spiritual, the other material, we may speak with decided emphasis, and are willing that our friends at Cambridge should hear.

The Rev. President Wayland is at pains to do his utmost to promote the religious welfare of the students, and within the last year has given them some of his best thoughts in a form adapted to their minds by a course of afternoon services in the college chapel, somewhat on the plan of Dr. Arnold's services at Rugby.

The second point concerns another matter although by no means disconnected with moral culture. The commencement dinner was without wine, and consequently no two or three men were seen nearly, if not quite intoxicated, and no scores of flushed faces and turbulent throats recalled the grosser scenes of college dissipation. The expense, moreover, spared from the wine seemed to be devoted to enriching the quality and the quantity of the dinner.

Men in private clubs and at their own tables must do as they please. A decent respect to the moral sense of the community demands the disuse of intoxicating drinks at entertainments under the auspices of the literary and religious fathers to whom the education of our youth is committed.

Providence, Sept. 5, 1845.

For the Register.

ANNIVERSARY AT ANDOVER.

On Wednesday of the last week was celebrated the thirty-seventh anniversary of the Andover Theological Seminary. I send you the order of exercises, with a few remarks from one present on the occasion, which are at your service.

The day previous, there was an address in the afternoou by Rev. Nehemiah Adams of your city, before the Porter Rhetorical Society, and four addresses in the evening by members of the graduating class, before the same Society and the Society of Inquiry for Missions. I was not present at either of these addresses, but heard the first spoken of as uniting much excellent matter with very remarkable simplicity of style. The addresses in the evening, were more complained of for their length, than praised for the merit they possessed.

The ninth speaker was on the platform, when I arrived in the forenoon of Wednesday. Ten of the exercises between the ninth and the last were omitted, viz: 10, 11, 17, 18, 19, 22, 23, 24, 25, 26. Of those that I heard, the following were of a very high order of excellence—'Peculiarities of mental constitution as modifying Theological Systems,' by Mr. Curtis of Williams College; 'The Prelatic and Congregational theories of the Church' by Mr. Storrs of Amherst College. With these two I heard classed the 'Immortality of the Soul' by Mr. Hoppin of Yale College, who had spoken before I arrived. Perhaps I ought also to mention the dissertation on 'Morbidness of piety,' by Mr. Armsby of Amherst College, which for justness of discrimination, and timely sentiment, and a rich vein of spirituality, was deserving of very high praise.

The tone of remark in all the exercises, was liberal and Christian. What struck me with agreeable surprise was, that there was no pushing with the horns of orthodoxy at other sects, and especially against Unitarians. Heretofore, at least at every anniversary which I have attended, what the Professors are obliged every five years to 'solemnly promise,' seemed to be laid upon the graduating class in their exercises—viz: to 'maintain the faith, as expressed in the Creed, in opposition not only to Atheists and Infidels, but to Jews, Popists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians and Universalists, and to all heresies and errors ancient and modern.' But on the present occasion, there was nothing of this sort of *exercising* among the students, preparatory to their going forth to meet the enemy in the wide field of the world. And what was more remarkable than all, in a Calvinistic Institution, there was not the appearance of a single feature of Calvinism, nor any thing that implied it, except in the dissertation on the Study of the Greek Tragedies, (a very good dissertation too,) where the speaker alluded to the Stoic idea of destiny as coexisting in the pagan mind along with the sentiment of accountability. It would perhaps not be valid to infer from this, that the Professors do not teach Calvinism, or that the students are not Calvinists. But one thing it does show—that there is an increasing tendency at Andover, as almost every where else, to dwell less on points in which Christians differ, and more on principles in which Christians agree.

This manifestation was made still more clearly, at the meeting of the Alumni the next day, especially in the remarks at the dinner-table. Among the speakers was the venerable Professor Stuart, who on rising was greeted with hearty applause by the large assembly of his pupils—more than two hundred and sixty in number gathered together in Mechanics Hall. He began by mentioning his sickness a year ago, and his expectations at that time that he had already performed his last work. But he was happy to be continued longer in the field, and to be spared to meet them on this occasion. He touched upon his relations to his pupils; his mode of inculcating his own opinions; his encouragement of freedom and independence of thought. He then passed to the spirit too prevalent among the various sects—the spirit of dogmatism, and contention about doctrines confessedly unessential to salvation, by which the Churches had been laid to waste and religion wounded in the house of her friends. He dwelt on the evil of the multiplication of articles of belief. His own creed was short and simple, which he expressed as follows, as nearly as I can recollect.

'I believe in God, the Father, Son and Holy Ghost; I believe in the depravity of man; in the atonement made by Christ's death as the only ground of hope for the sinner; in regeneration by the Holy Spirit, and in a future state of endless rewards and punishments.' He would not be understood as saying that the churches ought not to have creeds. They might have them, and even longer than that which he had just expressed; but of this he had his doubts. He however added that the creed should be expressed *only in Scripture language.*

I confess I heard these remarks with deep satisfaction, I could almost be willing, and I believe not a few Unitarian Christians would be equally willing, to be 'accursed from Christ,'—to stand excluded—if our brethren of the other denominations, who jointly and severally boast that they hold the essentials, would feel and act like Christian brethren, and no longer bite and devour one another. When they shall be Christians enough to walk by the same rule and mind the same thing, so far as they have already attained, they will then embrace others whom they now reject. They will then cast away something else that they have thus far considered essential, and stand on the simple and *only foundation*, that Jesus is the Christ, the Son of God. This they will accept, without definition or commentary, wherever there is the manifestation of a Christian life, or of the sincere purpose to live a Christian life. May God hasten this in his time.

I doubt not that the labors of the eminent individual of whom I have spoken, the labors both of his early and later life, will be seen on the whole greatly to have contributed to so blessed a period. I rejoice that his last work was *not* done when he expected. And long may it still be, before it shall be done. One thing more I hope he will be spared to do, viz: to see, and acknowledge, and abandon, the inconsistency of maintaining that articles of belief, few at the most, should be expressed in Scripture language, and yet holding to the doctrine of 'God, the Father, Son and Holy Ghost,' as one of those articles. He has done so much to defend this doctrine, and that of a vicarious atonement; so intimately associated are they with all his habits of thoughts and feeling, and with all his past experience, that it doubtless seems to him that the Bible teaches them, if it teaches anything. And yet his own convictions in this matter are not more strong than those of many of his Orthodox brethren, who hold and feel that the Bible as plainly teaches still other views of truth, which he himself rejects.

I do not suppose Professor Stuart had the concurrence and sympathy of his entire audience in his remarks. I beheld some dissatisfied countenances, and afterwards heard some cold comments. But I do believe the majority concurred. Let liberal Christians hold on their way still, acknowledged or unacknowledged. The end they seek is worthy of patient toil. But let them labor in the faith that the time is coming, when all true Christians shall unite in Christ's word—'Whosoever doeth the will of my Father in Heaven, the same is my brother, and sister, and mother.' That declaration of faith will however not be made until a much holier and more Christian era shall dawn on the Church.

N. S. F.

For the Register.

I offer you for publication the following article, written in my album by a young orthodox student in Andover Theological Seminary. It embodies, as I think, some important truths or principles, well and ably stated, which are generally supposed to conflict with the instructions of that school. Whether the writer, possessing as he does, such enlarged and manly views, *can be ranked with the orthodox*, may be reasonably doubted by your readers. Certainly he can't remain one long. G.

West Newbury.

ANTIDOTE FOR MORAL SUICIDE.

Theology vs. philosophy is a paralogism.—See! Reason vs. Revelation. But reason is a revelation; revelation vs. revelation, then!—the law written on the heart (Rom. 2! 15) vs. the law written on stone and parchment; the former immediately by the finger of God; the latter mediately by the agency of man; the former a fresh and ever new impress, the latter obscured by moss, rust, tradition, ignorant pedantry and what not. Thus the Theocrat attacks reason by reason; and in degrading the highest gift of God and the divine element in man, dishonors himself and his maker in the same breath, and degrades faith into mere stupid credulity.

Not such is the requirement of true religion. Superstition and bigotry say—'Submit reason to revelation.' But God says in that revelation—'Come let us reason *together*,' and on every page he addresses us as intelligent beings.—God's workings harmonize. Reason, endowed with power to recognize the True, the Good, the Beautiful, the Grand, the Holy, the Divine, wherever they be, recognizes them in the Holy Scriptures, as it recognizes them in nature, in conscience, in the soul. It is reason then to which we are ever compelled to return. This doctrine is the life of Protestantism, ignorant as many Protestants are of the fact, and even horrified at it.

Reason is 'the light which enlightens every man on his entrance into the world'—it is the necessary mediator between God and man—the Logos of Pythagoras, and Plato, and John—'the Word made flesh,' which serves as the interpreter of God, and the teacher of man—divine and human at the same time—not the absolute God, the Jehovah—but his true, spiritual manifestation—the revealed God of the human race.

Let us not deny reason her station and her true glory. As the man who puts out his eyes because he has a telescope—so is he who uses revelation without the light of reason. In no case can true reason and a right faith oppose each other. If they seem to, it is because, we either mistake prejudice or imagination for reason, or misconstrue the words of revelation.

This is the first article of my faith crudely expressed. May you, friend, never experience the conflict between a hereditary faith and a protesting reason; but have that harmony and peace of soul, which dwells with faith in God, man and the universe; and that love which fulfils the whole law of the soul and unites it to God, to Christ and all the holy.

For the Register.

MR. EDITOR:—In your paper of the 14th of June, and again, of July the 12th, allusion is had to the Unitarian Society at Washington. The writer of the article of the latter date says, 'As to transient residents at the Capitol, from different sections of the country, members of Congress, and others in office, supposed to be leading Unitarians at home; it would indeed do much to strengthen the hearts of our brethren there could they feel it to be their duty to worship with them. Still, they alone, can be the judges of their duty, and may have good reasons for their course of conduct, which we know not of.' All this is well, perfectly proper and courteous, and so is the entire communication of this writer.

But when we witness a young man, who has lately emerged from his teens, reproaching hoary-headed and venerable men, who are among the wisest, most virtuous, and most honored in the land, with the want of 'consistency,' 'zeal,' 'moral courage,' and 'integrity,' solely because they do not happen to attend on the Sabbath the particular Church dictated by him, several hundred miles distant, and ignorant, as must *necessarily be the case, of the reasons* they may have for attendance at this or that place of worship, during their stay at Washington, it strikes me, to use no harsher term, as analogous to audacious impudence. A censurious spirit, especially in Unitarians is highly unbecoming when manifested towards their brethren simply for duly exercising their religious freedom.

A consistent Christian is one thing, a consistent bigot is another and a very different thing. Unitarians, professedly, at least, repudiate a narrow sectarian spirit; and when such serious charges, as a want of '*moral courage*,' and of '*integrity*,' are preferred against such a man as John Quincy Adams, those, who are acquainted with his character, will feel at a loss to decide whether they proceed from ignorance or depravity.

For the Register.

A DAY AT BRIDGEWATER.

Bridgewater is one of the most pleasant and beautiful of our New England towns. In riding to it from the city you pass through the highly cultivated and thrifty towns of Roxbury, Dorchester, Milton in near proximity of the Blue Hills, Randolph, and North Bridgewater. In the centre of the village is an Academy embowered in trees, favorably situated and well founded, of which Rev. T. P. Doggett is now the successful Principal. Near by is the Town House built in 1843, of commanding size, well proportioned and well arranged for its purpose. Here too is located one of our State Normal Schools, which under its accomplished principal, Mr. Tillinghast, has been so succesful that it now numbers *seventy nine* students while it has only *seventy one* seats for their accommodation; making necessary the erection of a new building, a subscription for which is nearly completed, awaiting only the aid of a few more of its generous friends. Here also stands the venerable old Church, which reckons for its age almost a century of years, but which is shortly to be removed to give place to a new and beautiful structure, now rising by its side with a lofty and graceful spire, which when completed will be a great additional ornament to this growing and wealthy village. The Sunday School of the First Church, of which Rev. Claudius Bradford is Pastor, devoted the day of Wednesday of last week to the purposes of a social and religious celebration, with whom by invitation were united the Sunday School of the Swedenborgian Society. In the morning they repaired from the Town House to the First Church, Rev. Mr. Bradford's, where the services were: Selections of Scripture, and Prayer, by Rev. Mr. Rodman; an Address by the Agent of the Sunday School Society, and a closing Prayer by Rev. Mr. Forbes. After these services they returned to the Town Hall where tables had been set and ornamented by the Ladies with great taste and beauty; and where after a blessing had been invoked by Rev. Mr. Whitman, the whole company partook of a rich and varied collation. At the close of this pleasant scene they repaired with music to an extended and beautiful oak Grove in the vicinity, where Addresses were made by Hon. John A. Shaw, who acted as President of the day; Rev. Mr. Whitman of East Bridgewater; Rev. Darius Forbes of West Bridgewater; Rev. Mr. Raymond, Pastor of the Presbyterian Society; Rev. Mr. Rodman of the Swedenborgian, and Rev. Mr. Bradford of the First Parish, Bridgewater. The afternoon and day were then closed by that mutual interchange of gratified and grateful feelings between parents and teachers, pastors and pupils, neighbors and friends, fellow-worshippers and fellow-laborers, and those innocent recreations, which give so much interest and value to these religious and social celebrations. This day and occasion will be remembered by all present as one among the many green and beautiful spots that dot the pathway of life.

L.

NEW PUBLICATIONS.

I. Love of the house of God: Public Worship, its purposes, obligations, and blessings; A Discourse delivered in Hanover Square Chapel, Newcastle-Upon-Tyne, on Sunday, June 1, 1845. By George Harris.

The Rev. George Harris, who has been settled at Liverpool, and Glasgow, has during the present year, removed to Newcastle-Upon-Tyne. He is one of the most eloquent and learned of our brethren in Great Britain, and has, at different times, given to the public, works of the highest value. His writings have been gratefully received, and read with admiration and instruction, by many on this side of the water. But we ought to know each other better than we do. It shall be our aim to bring into notice, as much as possible, the earnest and devoted labors of our brethren in the Old World, and we beg our friends there to keep us apprized of what they are doing, and communicate to us such publications as may appear among them in defence of our common principles. Our brethren there have immense odds against them in the crushing weight and power of the established Churches of England and Scotland, and in other disadvantages; but, from what we see and hear of them, we are confident in the hope that the same success awaits them which is manifestly attending the cause of rational and liberal Christianity in America.

The following passages are from Mr. Harris's discourse on assuming the pastoral care of the Hanover Square Chapel, in Newcastle-Upon-Tyne.

'We assemble together as the disciples of Jesus Christ, the righteous, in obedience to his command, in imitation of his example, to worship his Father, and our Father, his God, and our God, in spirit and in truth; to meditate on his spotless excellencies; to drink deep into his spirit of piety, and love, and truthfulness; to be assimilated to his image, by encouraging each other to keep his commandments; as well as to rejoice in, and to preserve steadfastly and practically in view, that divine life, that priceless immortality, which have been so mercifully revealed to our hopes, through his cross and resurrection. We meet as men, to vindicate from a desecrating and erroneous theology, that 'image and superscription' which God himself has stamped upon the human mind and heart. We meet to honor and exalt, by exercising, to our own improvement and to Heaven's glory, that Reason, which, by many, is too often stigmatized as carnal and deceitful; but which we esteem as the great distinction of humanity, and as given in mercy, in conjunction with 'the glorious Gospel of the blessed God,' to be the guide of our path, and the director of our lives. We meet to uphold and defend the rights of Man; rights bestowed by the God of nature, and chartered and confirmed by the religion of Jesus. We deem those rights infringed, when any fallible creature, call itself by what name it may, presumes to dictate to another *that* which it shall and must believe, or perish everlastingly: we judge those *rights* to be outraged, nay destroyed, if penalty, whether in person, in goods, in worldly reputation, or social standing, follows the refusal to obey the *impious bidding*. We meet, as Protestants, to uphold and extend that religious liberty, that right of individual judgment, which is the boast, and peculiarity, and essence of Protestantism; but which is violated whenever, or by whomsoever, it is forgotten that Protestantism is a protest, in practice as well as in profession and judgment, against the exercise of all human authority in matters of Religion. * * * *

'I beseech you, my Christian Friends, to remember that this work is yours, as well as mine; that without your combined, persevering aid, my efforts must prove comparatively powerless and ineffectual; that with your countenance and support, we may have good heart and hope that, through the blessing of God, our united labors will be overruled for good. The combined, faithful, zealous, persevering efforts of each and all the members of this Society, may speed it onward to renewed, substantial, and permanent prosperity: the negligence and inattention of any, may essentially and painfully impede its social and religious usefulness. Esteem no effort too trivial, in the diffusion of Christian truth. Individually, call the attention of your respective friends to the knowledge and examination of the principles you love. Invite their attendance here, to listen to the expositions of Christian doctrine which may, from time to time, be given. Furnish them with books, in which the essential principles of our 'faith in Christ' are explained and enforced, by appeals to reason and the Bible. *Persevere in your labors.* Renew them again and again, though discouragement should confront you, and little apparent progress should cheer you onward. Continue, I entreat you, to be punctual and and faithful in your attendance on the services of this House of Prayer. Give devoted efforts to the religious culture of the rising generation, not alone in your own families, but wherever the blessings of Education are needed. Increase the efficiency, and extend the utility of your Schools. Seek out the necessitous and the ignorant; and be to them, and to all, the missionaries of the knowledge, peace, righteousness, and salvation of the Gospel.'

II. A Discourse delivered at the Dedication of the Unitarian Church, Montreal, on Sunday, May 11, 1845. By Ezra S. Gannett, Minister of the Federal Street Church, Boston. Published by request. Boston: Wm. Crosby & H. P. Nichols. 118 Washington Street. 1845.

This discourse is written with a skill and eloquence which give it, although apparently pursuing a track which has been traversed over and over again since the Unitarian controversy began, an interest and freshness which are usually attached only to what is original and novel. We consider it one of the ablest and most effective discourses which occasions, like that it addressed, have drawn out.

We are glad to present to our readers the following extract.

'To add only one other ground of confidence in the opinions which we hold, they prove their title to the estimation we bestow on them by the effects which they have produced. It may not become us to cite our own experience on this point,—to speak of the restraint they lay upon our passions, the stability they impart to our principles, or the peace with which they fill our hearts. We cannot press the argument in this form, for we feel how unworthily we have used the grace of God which he has shown in bringing us to the knowledge of himself through his dear Son. But we may refer to those who have lived and died in this precious faith. We have seen—the world has seen—what Unitarian Christianity can do for man; how it can inspire him with a Divine energy, and clothe him in a heavenly grace, and prepare him for a glorious futurity. There have been examples of great excellence under almost every phase of belief which has been known in the Christian Church; for they have all included enough of truth to become 'a savour of life unto life' to them who have believed. But never have nobler or purer examples of the Christian character been witnessed, than have arisen beneath the influences of that 'form of sound words' which distin

ishes—painful rather than pleasant it is, to say, still *distinguishes*—us. From the days of the Apostles to our own time, through the successive periods of Christian history, there have never been wanting those who have been confessors of this faith, worthy to be numbered among God's elect. Amidst abundance and in poverty, under the sunshine of prosperity and beneath the darkest night of adversity, have lived those who have illustrated this faith, and shown its power, whether to protect or to support the soul. Men of a true spiritual nobility and women of a heavenly charm have traced all that was good in them and all that was beautiful to their confidence in *the truths* of Unitarian Christianity. They *who* have departed in peace, or have triumphed over every obstacle and every disaster, *have* drawn from this armory the weapons *with* which they have achieved the last, as *all their* previous victories. It is a sad *mistake*, to suppose that only persons of a *refined and* speculative turn of mind can discover *in this* system of faith what is congenial to their tastes or needful for their wants. I call it a system, let me observe, for though we give it no systematic arrangement under which it may be imposed on human consciences, yet such an arrangement it must obtain in the mind of every thoughtful disciple. But not to men of thoughtful or retired habits alone is it adapted. The humblest and plainest of England's population whom Richard Wright on his missionary tours visited in their rural homes, and the lowest among the inhabitants of a busy metropolis in the United States whom the ministry-at-large has searched out and gathered into the fold of Christ, can attest the efficacy of these doctrines. Nor is it, on the other hand, less unjust to represent this faith as one which can recommend itself only to persons of little intellectual force or spiritual discernment. This latter objection, you will perceive, is overthrown by the former, but both are contradicted by facts. When such men as Socinus and Servetus, Newton and Locke, Priestley and Wakefield and Buckminster and Channing have cherished these tenets of an unpopular theology, it is idle to call it a religion only for gross or indolent minds.'

The following passage will, perhaps, suffice as an answer to a call *for* information made upon us from a correspondent. We would merely remark that, so far as we know, there are many among us who indulge a hope, amounting almost to an assured faith, that such passages as 1 Cor. xv. 22—28, authorise the delightful expectation that all immortal spirits will finally be brought, by divine wisdom and grace, into a state of salvation.

'As Unitarian Christians, we differ from the Universalist body—in our doctrine concerning retribution. They agree with us in regard to the supremacy and sole deity of the Father; and many, doubtless, believe that the effects of transgression will extend beyond this life. But a still larger number, probably, hold that sin entails no consequences after death, while all who adopt this name find the peculiar glory of the Gospel in the promise of a final restoration of all men to virtue and happiness. Now, while there are different shades of opinion among us as to the future state of the wicked, no one, I presume, would adduce the ultimate salvation of the whole human race as the great revelation of Christianity, and all of us would reject any statement of belief which excluded the idea of future retribution. To us the doctrine which limits the consequences of a sinful life to our present existence, appears equally unphilosophical and unscriptural. It overlooks the constitution of our nature, and tortures the language of the Bible into senses which only the greatest violence could ever make it bear. Its influence we should deplore, as its prevalence we must deprecate. We reason with the sinner of 'a judgment to come,' and entreat him as he would avoid shame and suffering in the world to which he was going, to turn from his evil ways and cleanse his heart; for the character he shall bear into that world must decide the condition on which he shall there enter. Death will not *change* the character. If we have *chosen to* live without God here, we cannot dwell in the joy of his presence hereafter. Fearful beyond all other description is the view which we take of the lot of the impenitent, for we say that material images do but faintly represent spiritual loss and anguish; and as certain as is another state of existence do we make the experience of its retributive scenes, for this experience follows from the laws of our being, and is announced by the warnings and exhortations of Scripture.'

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

REVIVALS.

The Northern Churches do not yet succeed in getting up revivals, although, as they confess, they are absolutely necessary to enable them to maintain their existence. The following is from one of their papers.

'A correspondent expresses the fear that many good people are so afraid of spurious revivals that they pray and labor for none. We think it very likely. And such good people will probably have just what they pray and labor for—*no* revival. What will become of the American church if God does not open the windows of heaven soon?'

In the slave-holding States they are doing much better. The following is from an Orthodox paper there.

'For several days our meeting gave no uncommon signs of promise: the immense crowds that thronged the camp-ground seemed too much influenced by the spirit of the world. A few mourners were at the altar, and there they wept from day to day without finding the pearl of great price, now and then one solitary penitent would rise to tell what God had done for his soul. At this crisis our hearts trembled—our tears fell fast and free—our prayers went up to the God of Heaven—joy and hope sprung up in the hearts of Christians—sinners became more thoughtful and serious—the kingdom of darkness began to shake—Zion was travailing for the deliverance of her people—when the scene changed! the altar was crowded with mourners, who instead of emerging one by one into the light and liberty of the children of God, came forth in numbers from the confinements of sin to shout the praise of redeeming love. Many bowed to drink of the 'gladdening river' flowing from above through our consecrated grove, and Christians without distinction of sect, sent up their united praises to Him whose spirit was going from heart to heart, comforting the feeble minded, giving the assurance of peace to those at enmity with God, and filling all hearts with that rich love which appeared to make the hills and valleys break forth before us into singing and all the trees of the field to clap their hands.

For nearly nine days the interest of the meeting increased, when at the conclusion it was ascertained that *one hundred and sixty five souls had experienced the pardoning mercy of God*—the same number converted last year! This was a coincidence as remarkable as it was pleasing to us all.

Last year we had 62 white converts and 103 black: this year we had 55 white converts, and 110 black.'

REFORM IN HARVARD UNIVERSITY.

When the present movement against the College shall have ended in the failure of the Calvinists to carry their point, and a man of enlightened and liberal sentiments, and really above sectarian bigotry, shall have been inaugurated as its President, it will be pleasant to bear in mind and keep before the public, the ideas which, to serve the present purpose, our Calvinistic friends have so effectually aided us in impressing upon the public mind.

One of their leading papers expresses itself thus:—

'We have referred to the necessity of giving to this institution that large and liberal character, which of right belongs to it, by rescuing it from the usurpation of a sect, and recognising it as the unsectarian property of the whole people. It is for the people themselves to take this matter in hand, and show that they are not to be ruled by a private clique, however dignified, aristocratical, wealthy and powerful that clique may be. The College is the property of the State, and of no one church or denomination in it. Let the people speak upon this point.'

And after having dwelt upon the great impropriety of sectarian influences in Colleges, it says, in reference to the choice of a President.

'We trust, whoever is chosen, that the people of the good old Bay State will no longer rest till the college be redeemed from its sectarianism, and made the institution neither of a clique in religion, nor a party in politics, but the college of Massachusetts, of New England, of our whole country.'

We might bring innumerable, earnest, and eloquent enforcements of these sentiments from the Orthodox press.

They are the principles on which liberal Christians have administered the College and will continue to administer it. The open discussion which the Orthodox have seen fit to introduce is making this fact known to the people; and, perhaps, by and by, the people will take it into their heads to apply the sentiments, the Calvinists are, at present, so clamorously vociferating, to the administration of the Orthodox Colleges.

DRS. BACON AND BEMAN.

Dr. Bacon has replied, with good temper and considerable ability to Dr. Beman. We present the following extract. The instance which Dr. Bacon adduces, whatever bearing it may have upon the issues between him and Dr. Beman, is worthy of the consideration of both parties in other points of view. The question 'is this false doctrine on the part of Matthew?' is one which the advocates of the absolute infallibility and plenary inspiration of the scriptural writers, ought to meet. D. Bacon states that it was 'originally written with another application.'

'Dr. Beman, not satisfied with refuting the charge which he supposed me to have preferred against the orthodoxy of his book, 'throws back the charge of false doctrine' and attempts, with a stroke of generalship worthy of Hannibal or of Hannibal's conqueror, to carry the war into my quarters. He says that 'the Hymn, 'Shall wisdom cry aloud' is not a true exposition of the Bible. 'Solomon never dreamed of it till Watts made it.' Will the Doctor tell us, by *clairvoyance* or otherwise, whether Solomon has dreamed about that Hymn, since Watts made it? 'Here,' says Dr. Beman, 'is false doctrine.' 'There is not a member of that committee but knows that this is not the true exposition.' 'I am astonished that such men should give countenance to such liberties with the word of God.' All this crying aloud, is because 'Watts has applied to Christ' the beautiful imagery under which the Wisdom of God is personified in the 8th chapter of Proverbs; and we, by admitting that favorite Hymn, have become partakers of his sin. Now to all this my answer is very brief. Matthew (2: 15) says that the infant Christ was detained in Egypt till the death of Herod 'that it might be fulfilled which was spoken of the Lord by the prophet saying Out of Egypt have I called my Son.' Dr. Beman will agree with me in saying that Matthew in this instance applies to Christ a poetical expression which was originally written with another application. Is this false doctrine on the part of Matthew? I leave him to settle that question at his leisure.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ A convention has recently been held in Baltimore, of delegates from the several counties of Maryland, for the purpose of introducing reforms into the administration of that state, and they have resolved to support no one for office who will not pledge himself to promote the call of a convention to amend the state constitution. The sensitiveness of the public mind on the subject of slavery has extorted from them a solemn assurance that it shall not be included in the field of their operations.

☞ The excursion of the Queen of England to the German territories was made the occasion of the most splendid and costly shows and spectacles. The following extracts from the accounts of her tour are interesting from the descriptions, of scenery and objects, they incidentally give.

'From moment to moment, during the drive from the Quay to the station, you observe the cathedral, with its exquisite tower piercing far into the sky, a model of architectural grace—so light, so airy, yet withal so perfectly and massively proportioned—so elaborate in its sculpture, its ranges of galleries and pillars, its tracery and fretted work, gradually, as the eye follows its arrow-like ascent, becoming more and more slight, but not less beautiful, until you see the blue sky amid the irregular outline of the sculpture, and through the Gothic tracery of the windows—the whole finally melting away into the clustered pinnacles which crown the whole.

On the top of this glorious tower waved the standards of England and Belgium. Now a flag on a church tower is no very remarkable object, but the cathedral tower of Antwerp is *sui generis*. To plant a flag-staff there is a work of skill and daring. You cannot ascend to the giddy summit by the ordinary means of winding staircases. After reaching a certain height the internal means of ascent cease, and if any one wishes to mount still higher among the topmost pinnacles he must clamber up on the outside from pillar to pillar—placing light ladders from stage to stage—toiling upwards from one mass of sculpture to another—a feat which only a Quasimodo could possibly accomplish. Now the Quasimodo of Antwerp, who upon grand occasions mounts to the very summit of the tower to arrange matters for the display of bunting, is an old sailor of the port, who undertakes the task for the remuneration of four francs. I saw him on Saturday night at his work. The streets, despite the rain, which was falling fast, were crowded with gazers, watching the little dark speck which wound and climbed, and struggled from peak to point, and from pinnacle to pinnacle, scaring the jackdaws from their snug nests among the sculpture, until, from change in the disposition of the flag-staff, it was evident that the object had been achieved and the nautical Quasimodo had fairly won his four francs.

As soon as twilight began, the massive outline of the antique city of Cologne was traced dimly on the darkness. Lines of twinkling brightness were seen stealing like liquid gold along its front, as houses became illuminated. It was but a few minutes that passed before the whole mass shone with light, developing the outlines of the architecture, and indicating in bold and bright relief upon the gloom beyond the great features of this part of the city. A little longer, and the lines of brightness might be seen shooting across the Rhine, as the illumination was communicated to the bridge of boats; again a little longer and the *tete du pont* on the opposite bank to Cologne was kindled up into brilliancy by the same almost magic influence. Running along the shores of the river the eye perceived the twinkle of the innumerable lights on either side, dotting the darkness like diamonds, till the line of arrowy silver was lost in another and a greater blaze of splendor on the upper part of the river, about a mile and a half above the Bridge of Boats. The surface of the river blazed too with artificial lights of dazzling brilliancy, and on the eastern shore along the banks, besides the lamps that twinkled from the masts of every vessel lying alongside, the hotels were all lined in front with little globes of exquisite transparency, in colors of more than Chinese variety. The whole vast space thus framed in light sparkled and twinkled like a firmament.

This was beautiful in the extreme, but it was to be succeeded by what was far more grand and striking. A rocket from the upper end of the river, in the direction of Bruhl, made the thousands of spectators who lined the shores and crowded the windows of the houses aware that the approach of the Queen might soon be expected. Other rockets from the Bridge of Boats immediately answered the signal, and in a minute or two after, a large steam vessel (the Princess of Prussia, belonging to the Dusseldorf Comnany) was seen gliding slowly up the Rhine in the direction of Bruhl, her masts bearing signals of various colors, and her cabins and saloons literally a blaze of light. Rockets of all the most brilisant colors shot up instantaneously from all parts of the horizon, forming, as they bent gracefully towards a centre in the high upper air, a canopy of brief splendor.'

WEDNESDAY, Aug. 13. This afternoon Her Majesty and suite, accompanied by the King of Prussia, left Bruhl for Cologne, in order to see the Cathedral and some few other of the remarkable sights of the city. By an order from the authorities, which was previously promulgated in the papers, a procession was formed of the Dombau-Verein, or committee for superintending the completion of the Cathredral, together with the workmen employed under them. They formed in a long line, two or three abreast, in a small square near the Cathedral, so that when the Royal party came up they were ready to precede them. The carraiges drove slowly round the area in which the Cathedral stands, the Queen being thus enabled to see the full beauty of the structure, which, although, as every reader knows, it is unfinished, is nevertheless magnificent. When it is entirely finished, which now, after the lapse of nearly three centuries and a half, seems probable, it will be the most splendid and perfect specimen of Gothic architecture in the world. As it stands now, there is a melancholy grandeur about the edifice. The great design of the architect for the whole building is marked out with tolerable clearness, but nearly all that is necessary to give it an *ensemble* of architectural beauty is unfinished. The great tower, which is a miracle of lightness and elegance for so gigantic a mass, was to have been 500 feet high, but it is cut short at about 160. It was to have had a companion tower of the same height, which, however, was not even commenced. From the top of one of the towers the Royal flag waved, and, singular to say, from the crane which was left by the workmen at the top of the tower when the work was left unfinished in the very early part of the 16th century.

When the Cathedral was illuminated on Tuesday night, the effect, as seen from the river, was imposing and brilliant, but seen from a nearer point of view, exquisitely beautiful. It was lit, not merely with plain but with colored lights, and, by a little skill, a general color was suffused over the building, a sort of pink with a glare of bright orange thrown on it. All the exquisitely delicate tracery of the architecture was thus brought out clearly, and the building looked more airy and elegant even than by day. It looked as if it were made of very thin transparent stone, and lit from within. The whole was beautiful in the extreme.

As the Queen now passed round the Cathedral a vast crowd of persons lined the way. They behaved with the utmost decorum. As soon as the circuit of the exterior had been made, Her Majesty and the other distinguished personages left their carriages and entered the Cathedral. The bells were set tolling at the time, and their blended tones, more deep, and at the same time more soft than those of the finest organ, produced the grandest harmony conceivable. The choir of the Cathedral is remarkable as one of the most perfect specimens of Gothic architecture extant. Here also is the famous shrine of the three kings of Cologne.'

☞ The Providence Journal, in some remarks on the late occurrence at Lexington, Ky., where the laws of the land were treated with scorn and contempt, expresses the following very just opinion.

[Salem Register.

'To what tribunal can Cassius M. Clay appeal! There ought to be a power in the land to take the press of the True Amenrican, and replace it in Lexington, and give its control to the editor. The same power ought to take some of the leaders of this outrage, Thomas F. Marshall among the rest, and put them in the penitentiary. That power, in a government like ours, can only exist where the allegiance of the people to the law is unquestioned. That power, we fear, does not exist now.'

☞ An English paper states that at the end of July, snow fell, to the depth of three inches, in the vicinity of Bangor in Wales.

☞ Several of the Railroads in the part of England, known as the West Riding, have been consolidated into one company to the immediate advantage of all concerned.

☞ In Abyssinia a stranger is permitted to live three years, in the profession of his own faith, and according to his own persuasion, but after that time he must either conform to the religion and customs of the country, or leave it.

☞ A Steamboat, on a large scale and of superior elegance of finish, called the Oregon, has been built in New York, to run through the Sound, between that city and New York and Providence.

☞ The Attorney General of New York, John Van Buren, son of the ex-President, came to blows with another lawyer, while acting as the prosecuting officer, and vindicator of the majesty and dignity of the Empire State. Judge Edmonds, with great propriety, sent them both to prison, for 24 hours, and the case on trial was suspended until the counsel got out of jail.

☞ Miss Elizabeth Waldo, of Worcester, has recently died, and bequeathed legacies which will amount to some twelve thousand dollars each, to the same religious and benevolent societies which were the objects of her late brothers munificence.

☞ A renewed attempt is making to complete the New York and Erie Railroad. From a narrow policy it was made to run, all the way, through the southern counties of New York, and to strike the Hudson, some sixty miles, we believe, above New York City. If its owners wish to carry it through they ought to construct a branch to pass through the northwest corner of Pennsylvania, and across New Jersey, to a point opposite New York City.

☞ A horse was stolen from a wagon, at the Boston Market, one evening last week, by being unharnessed, and taken out of the thills, while the owner was actually in the hind part of the wagon, engaged in business.

☞ The returns from the Philadelphia and Reading Railroad continue to show an increase of business and receipts, from year to year, of more than 50 per cent.

☞ The population of a large number of places has been ascertained; by enumeration, this summer; and in almost all cases a great increase is shown, during the last five years.

☞ The Salem Gazette, in a valuable table, presenting the aggregate sums drawn from the Treasury of Massachusetts, since 1831, for various objects, shows that the Militia has cost, $240,595,75.

☞ The third trial of Wm. Wyman, late President of the Phœnix Bank, at Charlestown, has resulted in his acquittal.

☞ The Great Western arrived in New York, on Tuesday evening, after a passage of over 17 days. The uncertain but quite unfavorable prospect of the harvest had given a feverish excitement and susceptibility to the grain market. Cotton was firm. Iron has risen.

☞ General Herrera has been elected President of Mexico. Almonte is appointed Secretary of War.

☞ The elections in Vermont, and in Maine, as far as heard from, indicate the same relative strength of parties, as for some years past.

☞ The letters on our first page, "on Religion in America," ought to be entitled "Letters to a Pole, on Religion in America." We are requested to state that they are what they purport to be, letters actually sent by an American to a Pole, and published by us at the request of persons under whose eye they have chanced to come.

☞ We would call the attention of persons interested to Crosby & Nichols's advertisement of a new edition of their Hymn Book, in large and handsome type.

CHINESE MUSEUM. We have received a pamphlet descriptive of this most interesting exhibition, and adapted to serve as a Guide to the explorer of its wonderful and various objects.

☞ Several communications necessarily deferred.

DEATH OF JUDGE STORY.

Hon. Joseph Story L. L. D. one of the justices of the Supreme Court of the United States, expired at his residence in Cambridge at a quarter before nine o'clock, on Wednesday evening, September 10th, aged 65.

Judge Story was born in Marblehead, and graduated at Harvard University in 1798. Having early risen to great distinction, he was appointed to the bench of the Supreme Court of the United States in 1811. In that high office, as the head of the Dane Law-School at Cambridge, and in various fields of legal and intellectual activity, he has long been enjoying a reputation, unsurpassed by any of his countrymen. As a jurist and a lawyer, his fame has spread throughout the world. His opinions are regarded as the highest authority, and his works are studied as text books, in Europe and America. While his death will create a deep sensation on both sides of the Atlantic, it will be lamented with the warmest and keenest sensibility by all who knew him. His private virtues, his cheerful and benevolent and social affections, and the Christian excellence of his faith and character, were as remarkable, as his abilities, his learning, and his labors.

The papers of the week have expressed the public feeling on the occasion of the sudden death of Luther Faulkner Esq. of this city. Mr. Faulkner graduated at Harvard College in 1802. For many years he was engaged in commercial business. His amiable, generous and honorable spirit, and frank and affectionate manners, secured the love of innumerable friends, who mourn over his death, and bear testimony to the excellence of his heart and character.

He was walking with his friend and classmate, Wm. Minot Esq., on the morning of Sept. 5th, in Beacon street, when without any premonition he fell, and after having been carried into the house of Daniel P. Parker Esq., in a few moments, expired. He was 65 years of age.

DEDICATION.

The new Congregational Meeting-house in Somerville was dedicated on Wednesday afternoon. Sermon by the Rev. G. E. Ellis of Charlestown. The other services were:—Introductory Prayer by the Rev. C. Stetson of Medford. Reading of Scriptures by the Rev. W. Newell of Cambridge. Dedicatory Prayer by the Rev. R. M. Hodges of Cambridge. Concluding Prayor by the Rev. F. T. Gray of Boston—and several appropriate hymns and anthems by a select choir. This new house of worship is beautifully situated on one of the most delightful eminences which surround the city. Somerville is a new municipal corporation, recently set off from Charlestown, and this is the first meeting-house erected within its borders. The expense of its building has been defrayed by subscription; and the elegance and taste which have been displayed in the finishing are evidences of the intelligence and public spirit of its projectors. [Courier.

CHURCH OF THE WARREN STREET CHAPEL.

To meet the wants of the rapidly increasing population of the South part of the city, a number of individuals have associated together as a Religious Society. Within a few weeks they have become incorporated according to the provisions of the Revised Statutes of the Commonwealth. The use of the Warren St. Chapel having been granted to them, at the outset of their enterprise, they have taken for the title of their Society that of 'The Church of the Warren St. Chapel.'

The services of Rev. Thomas B. Fox, late minister of the first religious Society of Newburyport, Mass., have been secured for this Church.

The hours of Public Worship commence at 10 A. M. and 7 P. M. each Lords day. Any person may become a member of the Society by signing the Bye Laws, and entering his name upon the Treasurer's Books, which together with the Bye Laws may be found with Mr. J. Thomas Vose, at the Chapel.

The Standing Committee of the Church would be happy to receive accessions to the list of members. For that purpose they have made the foregoing statements—and on the same account, they would add, that this Church is intended neither as a Charity, nor as a Congregation of Children. Both those features of the Warren Street Chapel are distinct, and continue as heretofore under the charge of Mr. Barnard, who occupies other rooms in the Building, and other hours of the day, in their pursuit.

The new Church is intended to be Congregational and Independent. The union of the Rich and Poor upon equal terms is one of its highest aims. Its foundation covenant and Creed is the Gospel of Jesus Christ. It would leave its members to their own interpetations of the Word of God. It would hope to animate and exhort all to obey the two great commandments. 'Thou shalt love the Lord thy God, with all thy heart. Thou shalt love thy neighbor as thyself.'

No pains will be spared in avoiding all unnecessary expenses. The rates of subscription are very low—and may be learned of Mr. Vose, Treasurer of the Society.

Rev. Mr. Ellis's Collection of Psalms and Hymns has been adopted by the Society, and may be procured of the Treasurer. Any other information may be obtained of the members of the Standing Committee.

CHARLES F. BARNARD,
CHARLES E. BUCKINGHAM,
JOSEPH CAREW,
CLIFTON B. HILDRETH,
J. THOMAS VOSE.
Standing Committee of the Church of the Warren Street Chapel.

Sept. 9th, 1845.

☞ NOTICE. The Plymouth and Bay Association of Ministers will meet at the house of the subscriber, in Duxbury, on Tuesday next, Sept 16th, at five o'clock, P. M. J. MOORE, Scribe.
s13

NOTICE.

The new Granite Church in Hanover Street erected by the Rev. Chandler Robbins' Society will be dedicated on Wednesday, Sept. 17. The Committee of Arrangements invite Clergymen and other friends to attend the services of that occasion, at eleven o'clock in the forenoon. The Committee would be happy to meet the Clergy in the vestry, where refreshments will be provided, from 10 to 11.

S. W. ROBINSON,
ENOCH PATTERSON,
R. W. BAYLEY,
CHARLES SMITH,
JEREMIAH KAHLER,
N. LINCOLN, JR. } Committee.

☞ SOCIAL UNION. There will be a meeting of the Teachers Social Union next Monday evening, Sept 15, at the Vestry of the Rev Chandler Robbins's Church.

Question.—Should all the specific doctrines of Christianity be taught in the Sunday School, and how far?
s16

☞ NOTICE. The brethren of the Worcester Association are hereby notified of their meeting at the house of Rev Mr Willson in Grafton on Tuesday, the 16th inst, at 11 o'clock, A. M.
s13 DAVID FOSDICK, Jr., Scribe.

☞ UNITARIAN MINISTERS who desire to have their names affixed to the 'Protest against American Slavery' are requested to send them to the undersigned before the 20th of September.

C. STETSON.
Medford, Sept 6, 1845. 2w

☞ NOTICE. There will be religious services in accordance with the Unitarian faith, in 'Granite Hall,' Maverick Square, East Boston, on Sunday, Sept. 14. The services will be conducted by Rev Charles A. Farley, recently of Eastport, Me. Services to commence at 10 A. M. and 3 P. M. Seats free. s6

☞ UNION PASTORAL ASSOCIATION.—The next regular meeting will take place on Tuesday, Sept. 16, at the house of Rev T. B. Fox, Dorchester, at eleven o'clock, A. M.
s6 SAMUEL OSGOOD, Sec'y.

MARRIAGES.

In this city, on Tuesday evening, by Rev Dr Frothingham, Mr William B. Stevens to Miss Caroline Otis, daughter of Mr Samuel Langton.

By Rev Mr Gray, Mr Thomas Russell to Miss Lydia Emmons.

In Dorchester, 9th inst, by Rev Mr Hall, Mr John H. Sumner to Miss Caroline A. Kingsbury, both of D.

In Roxbury, 9th inst, by Rev George Putnam, Mr William Crosby to Miss Mary E., eldest daughter of Leonard C. Bowles.

In Prescott, 31st ult, Mr Lemuel G. Mason, of Worcester, to Miss Catherine I. Linsey of P.

In Newburyport, 9th inst Mr Pemberton Hale of Salem, to Miss Lydia T., daughter of the late Capt Moses Hale of N.

In Dover, Mass, 3d inst, by Rev Mr Gannett, Mr L Maynard to Miss Elizabeth Moore.

In Hamilton, by Rev Mr Kelly, Mr Lemuel Adams, 3d, to Mrs Mary C. Cummings.

DEATHS.

In this city, 5th inst, of typhus fever, Mary Elizabeth, only daughter of Stephen Jenney, 14.

9th inst, very suddenly, from breaking a blood-vessel, probably in his play upon the Common, James York, 10.

In Gloucester, Caroline, daughter of Mr T. Riggs, 2 yrs. Within a fortnight Mr R. has lost all his children, four in number, by scarlet fever.

In Jamaica Plain, 7th inst, Addison N., youngest child of Jona. D. and Caroline A. Wheeler of Grafton, 7 mos.

In Milton, 7th inst, Mrs Ann C., wife of George Vose, 25.

In Plymouth, 7th inst, Miss Lucy R., daughter of Capt Nathan B. Robbins, 21.

In Charlestown, 6th inst, Lucinda Clinton, daughter of Daniel and Abigail Walker, 14 mos.

In Somerville, 3d inst, Arthur, child of John C. Magoun, 9 weeks.

In Reading, 25th ult, Rhoda Bancroft, relict of Timo. Bancroft, 50.

In Newton Corner, 7th inst, Capt Samuel Chickering, 43.

In Lexington, 4th inst, Jonas Francis, son of Samuel and Maria W. Bridge, 6.

In Prescott, 27th ult, Miss Cinthia Henry, 23.

In Pittsfield, N. H., 24th ult, at the residence of her son, Mrs Helena M. Treat, 67.

CHINESE MUSEUM,

IN THE BUILDING KNOWN AS THE MARLBORO' CHAPEL, WASHINGTON STREET.

THIS immense collection of Chinese Figures and Curiosities was opened for exhibition on MONDAY MORNING, September 8th, at 9 o'clock, and will be open for exhibition EVERY DAY (Sundays excepted) from 9 A. M. to 10 P. M.

The exhibition is intended to show China as it is, and consists of upwards of sixty Figures of the full size of life, likenesses of individual Chinese dressed in the costumes appropriate to the situation and employment in which they are represented, and shows the costumes of the Chinese, from the Emperor in his Court dress, to the Beggar soliciting alms, with Barbers, Brokers, Carpenters, Blacksmiths, Shoemakers, Doctors, Husbandmen, Soldiers, and Fortune Tellers—each surrounded by the implements of his trade or profession. An exact representation of a Chinese Silk Store, with merchant, purchaser, clerk, coolie, &c. Two complete Chinese Rooms, one showing opium smoking, and the other the 'Inner Apartments' of a gentleman's residence. A Court of Justice. The different sects of Priests. A real 'Tanka Boat,' with its crew, &c. &c.—with models of Temples, Stores, Summer Houses, Theatres, Bridges, Junks and Boats. Specimens of manufactures of Cotton, Silk, Porcelain, Marble, Ivory, Silver and Wood. Upwards of 400 Paintings in Oil and Water colors, among which are portraits of 'The High Imperial Commissioner Keying,' and his assistant, 'Wang;' of the Hong merchants, Houqua, Sanqua, and Linchong; and the great ship Camprador 'Boston Jack.' A view of Canton, seven feet by three, and of Honam, of the same size—with Paintings representing the growth and manufacture of Tea, Silk, Cotton and Porcelain. Also of Scenery throughout the Empire, Processions, Furniture, Flowers, Boats, Fish, Shells, &c. &c.

From the upper part of the Hall is suspended an almost innumerable number of Lanterns of the most curious shape and description.

Attached to the Museum are three Chinese, one of whom, 'Lee-Kohhing,' is a professor of music, and will occasionally favor visitors with a Chinese Song, accompanying himself on some of his curious instruments.

For sale at the Ticket Office is a 'Guide, or descriptory catalogue' of the Museum, with remarks upon the customs, history, trade, &c. of China.

Admittance 50 cents. Season Tickets, good for three months, $2. is1m s13

FRENCH BOOKS. Among which are the following:—Historic de Charles XII, par Voltaire: Theatres Francais Chef-D Ouvre Dramatiques de Racine, 6 vols; Theatres Francaise, Ouvres de Moliere, 6 vols, plates; Corinne, ou D'Italie, par Mme La Baronne de Stael, 2 vols, plates: Fable de la Fontaine, avec les vignettes de Carez, de Soul: Mes Prisons, par Silvio Pellico, plate: Œuvres du Chonoine Schmidt, 13 vols, (each complete in itself:) Pensees de Blaise Pascal: De L'Allemagne, par Mme La Baronne de Stael, 2 vols: Analyze et Extrants des Chefs d'œuvre de L'Eloquence Francaise de Massillen Bœsuet, Flechiorce: Lettres choises de Mmes de Sevigne de Grignan, de Simiane, et de Maintenon, 3 vs, plates: Contes de Madame Guizot, 8 vols, plates, (each complete in itself:) Proverbes Dramatiques par M. Theodore Leclercq, 8 vols, illustrated: La plus facile des Grammaires, parM. Emilie de Bonnechose: Maximes et Reflexions Morales du duc de la Rochefoucauld suives de quelqes pensees de Pascal: Historie de Gil Blas de Lantillane, par Lesage, plate: Historie des Naufrages Celebres, par P. Dantreygas, 2 vols, plate: Dictionaire Universel de la Langue Francaise, avec le Latin et L'Etymologie, par P. C. O. Boiste: Bonnechose Historie de France.

Received at SIMPKINS'S, 21 Tremont Row.
s13

GREENWOOD'S SERMONS. Sermons of Rev F. W. P. Greenwood, 2 vols 12mo, with Portrait, containing fifty-eight Sermons, and a Memoir.

For sale by JAS. MUNROE & CO., 2 School st., up stairs. s13

SUMNER'S ORATION. The Oration by Chas. Sumner, Esq. on the Fourth of July, second edition, just published. Price 20 cents.

For sale at SIMPKINS'S, 21 Tremont Row.
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A PLEASANT front Parlor and Chamber, centrally situated, with board, may be obtained by a gentleman and lady in a small private family, without children, and every attention given to render it a desirable home.

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Terms must be moderate. Address A. B. C., through this Office. s13

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SUPERB LONG SHAWLS,

And also several invoices of

CANTON CRAPE SHAWLS,

Scarfs and Cravats, which at present are the leading article in Paris and New York. Also,

COMFORT SHAWLS,

Of all sizes, styles, and prices.—The whole together forming so great a variety that wholesale or retail purchasers will find it for their interest to purchase here in preference to any other establishment.

RICH SILKS,

Of an unrivalled quality,—full yard wide,—manufactured expressly for our own trade. Also, very superior

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AMERICAN PRINTS and COTTONS, LINENS, DAMASKS, HOSIERY, GLOVES, and all other articles usually found in a complete Dry Goods Store. Our object is to secure a large and

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The subscribers are now prepared to show to their customers their large and splendid stock of CARPETS, selected for the *retail trade*, consisting in part of *SUPERFINE CARPETINGS, DOUBLE SUPERS, THREE PLY and NEW, NOVEL and BRILLIANT LONDON BRUSSELS CARPETING.*

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CONFERENCE HYMN BOOK. Hymns and Tunes for Vestry and Conference Meetings, by Edwin M. Stone. This book has been universally approved wherever it has been examined, and as it was got up with special reference to a want which has always been felt for a book to be used at Vestry and Conference meetings, it is confidently recommended to those in want of a similar work. Clergymen and others interested in this class of books are invited to procure copies for examination of the publishers.

CROSBY & NICHOLS,
s13 118 Washington st.

NEW FRENCH BOOK FOR BEGINNERS.—La Bagatelle, intended to introduce very young children to some knowledge of the French Language. A new edition recently published. Teachers are invited to procure copies for examination of the publishers. CROSBY & NICHOLS, 118 Washington street. s13

RELIGIOUS LIFE OF ENGLAND. A Retrospect of the Religious Life of England, or the Church, Puritanism and Free Inquiry, by John James Taylor, B. A.

For sale by JAMES MUNROE & CO., Importers of English Books, 2 School street, up stairs. s13

LIVERMORE'S COMMENTARY—New Edition. The Four Gospels, with a Commentary by Abiel Abbot Livermore, Vol 1 containing Matthew, Vol 2 Mark, Luke and John, Vol 3 the Acts; either volume sold separate.

This day published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. s13

CHAUNCY-HALL SCHOOL. Agreeably to the new arrangement, announced in the last ANNUAL CATALOGUE, the next term of this School will commence on Monday, the 8th of September. Pupils in the country and all who intend to join the school soon, are requested to report themselves on that day, if it can be done without great inconvenience. New Classes in Latin, French, Spanish and Drawing, will be immediately formed, and it will be for the advantage of the students, as well as for the convenience of the teachers, that all the members of a class should begin together.

Hours from Sept. to April, 9 to 1, and 3 to 5.

Catalogues containing terms, &c. may be had at the bookstore of Ticknor & Co.
s6 2w THAYER & CUSHING.

SCHOOL FOR YOUNG LADIES. The Fall Term of MR VINSON'S School for Young Ladies, will commence on Monday, Sept 8th, 1845, at No 7, Masonic Temple. Any information desired respecting the School, may be obtained by calling on the subscriber at the rooms, where he may be found on the afternoons of the first week in September.
s6 CORNELIUS M. VINSON, A. M.

CHILD'S FRIEND, for September. CONTENTS. Martyrs: The Beauty of an Early Death: The Slave Poet: How a Man should settle and conduct himself on an Island: Death and the Sick Child: Ellen Seward, (concluded): A Little Word: Our Little Church: An Address to a Sunday School on an Excursion: The Good Night Kiss.

Just published by L. C. BOWLES, 118 Washington st. s6

MONTHLY MAGAZINE, for September. CONTENTS—The Religious and Theological Interests of Harvard College: What Doth it Profit that the Word is Preached: Making the Church Yard Beautiful: The Real Duty of a Christian Society to its Minister: Woman's Old Age: The True Happiness—a Sermon, by Rev D. Clapp.

Just published, by L. C. BOWLES, 118 Washington street. s6

DR. GANNETT'S MONTREAL SERMON.—The Faith of the Unitarian Christian explained, justified and distinguished. A Discourse delivered at the dedication of the Unitarian Church, Montreal, on Sunday, May 11, 1845, by Ezra S. Gannett.

Anti-Supernaturalism, a Sermon preached before the Senior Class of Harvard University, July 13, 1845, by Andrew P. Peabody.

Just published and for sale by CROSBY & NICHOLS, 118 Washington st. s6

DR. GANNETT'S DISCOURSE AT MONTREAL. The Faith of the Unitarian Christian Explained, Justified and Distinguished. A Discourse delivered at the dedication of the Unitarian Church, Montreal, Sunday, May 11, 1845, by Ezra S. Gannett,

POETRY.

THE INFANT'S DREAM.

Oh! cradle me on thy knee, mamma,
And sing me the holy strain
That soothed me last, as you fondly prest
My glowing cheek to your soft white breast;
For I saw a scene when I slumbered last
That I fain would see again.

And smile as you then did smile, mamma,
And weep as you then did weep;
Then fix on me thy glistening eye,
And gaze, and gaze, till the tear be dry;
Then rock me gently, and sing and sigh,
Till you lull me fast asleep.

For I dreamed a heavenly dream, mamma,
While slumbering on thy knee;
And I lived in a land where forms divine
In kingdom's of glory eternally shine;
And the world I'd give, if the world were mine,
Again that land to see.

I fancied we roamed in a wood, mamma,
And we rested, as under a bough;
Then near me a butterfly flaunted in pride,
And I chas'd it away through the forest wide;
And the night came on, and I lost my guide,
And I knew not what to do.

My heart grew sick with fear, mamma,
And I loudly wept for thee:
But a white-rob'd maiden appear'd in the air,
And she flung back the curls of her golden hair,
And she kiss'd me softly, ere I was aware,
Saying, 'Come, pretty babe, with me!'

My tears and fears she guil'd, mamma,
And she led me far away;
We enter'd the door of a dark, dark tomb;
We pass'd through a long, long vault of gloom;
Then open'd our eyes on a land of bloom,
And a sky of endless day.

And heavenly forms were there, mamma,
And lovely cherubs bright;
They smil'd when they saw me, but I was amaz'd,
And wondering, around me I gaz'd and gaz'd;
And songs I heard, and sunny beams blaz'd—
All glorious in the land of light.

Then I mix'd with the heavenly throng, mamma,
With cherub and seraphim fair;
And saw, as I roam'd the regions of peace,
The spirits which came from the world of distress;
And there was the joy no tongue can express,
For they knew no sorrow there.

Do you mind when sister Jane, mamma,
Lay dead a short time agone;
Oh! you gaz'd on the sad, but lovely wreck,
With a full flood of woe you could not check;
And your heart was so sore you wished it would break,
But it lov'd and you aye sobb'd on!

But, oh! had you been with me, mamma,
In the realms of unknown care,
And seen what I saw, you ne'er had cried,
Though they buried pretty Jane in the grave when she died;
For shining with the blest, and adorn'd like a bride,
Sweet sister Jane was there!

Do you mind of that silly old man, mamma,
Who came late to our door,
And the night was dark, and the tempest loud,
And his heart was weak, but his soul was proud;
And his ragged old mantle serv'd for his shroud,
Ere the midnight watch was o'er.

And think what a weight of woe, mamma,
Made heavy each long drawn sigh,
As the good man sat on papa's old chair,
While the rain dripp'd down from his thin gray hair,
And fast as the big tear of speechless care,
Ran down from his glazing eye—

And think what a heaven-ward look, mamma,
Flash'd through each trembling eye,
As he told how he went to the baron's strong hold,
Saying, 'Oh! let me in, for the night is so cold;'
But the rich man cried, 'Go sleep in the world,
For we shield no beggars here.'

Well, he was in glory too, mamma,
As happy as the blest can be;
He needed no alms in the mansions of light,
For he sat with the patriarchs, cloth'd in white;
And there was not a seraph had a crown more bright,
Nor a costlier robe than he.

MISCELLANEOUS.

For the Register.

A MITE CONTRIBUTED TO A TREASURY OF THE LORD.

A bright and glorious morn had dawned. A smile of universal love was spread on all nature. The bracing air lent its aid to restore those relaxed energies, which beneath the influence of Sirius, had become so much enervated. A wholesome aliment was wafted to all, but my eye rests on one particular object, who had been its recipient. In the morning a lady sauntered out to inhale the fresh air and *use up the time* till breakfast. She had no object, no aim in life. Time hung like an incubus, upon her hands and existence had become a weary burden. She had been nurtured in luxury and still reclined on beds of roses, and drank the sweetest nectar. But all in vain. There was un-rest in her soul, and famine in her heart. I had watched her long and hoped that something might speak to her, which would call out her energies. On this fair morning, a child crossed her path. It was blithe and happy, and seated on the grass was weaving a chaplet of leaves and stems. All alone she sat humming her matin carol, and ever and anon a smile played upon her features, and her uplifted face bore traces of spiritual communing. What are you thinking about my little girl said the lady. Oh! madame, I was thinking of the good spirit above. My mother died awhile ago, and e'er she ceased to live, she told me never to feel alone, for a kind Father would watch over me, and, if I sat still and listened, I should hear his 'still small voice.' He has spoken to me to day and oh! so very kind and soothing. It makes me so happy, and my heart grows so large. Oh! the good God who pities little children. Those are tears in my eyes, but they are delicious ones, for I am so contented. I stayed with an old lady last night, who took me in, and I may return there to-day, but if not some one will admit me. Sometimes a little boy or girl gives me a piece of their cake, and just now a gentleman (he *must* be for he wore a smooth hat and shiny boots) gave me a pear. But said the lady, (whose heart was thrilled to its very core, by the simple words of the child, do you never feel afraid that you shall have no place to go to at night, after being out all day? Oh! no, never. Mother said trust *ever* to thy Father, not now and then. Oh! I will, I must, for see those birds, he feeds them, those insects and worms, and the grass how nice it grows. He has fed it with dew. Is it not pretty and sparkling and bright? Oh! the good Angel. I shall sleep well to night. All beds are soft and every body loves me. Will you take this wreath? I can make another. The lady could say no more. A deep blush of shame overspread her countenance. Miserable being that I am said she.—To what end have I lived? Is it too late to try and atone for my deficiencies? Can I ever hope to feel the sweet confiding trust of this budding bloom beside me? Yes, I feel a new life awaking within me. I have enough and to spare.—I will adopt this child. Mine shall be the next home she shall find. I will supply her physical wants and she shall teach me, though all unconsciously, from her humble spirit. A new hope has entered my heart, light streams in on every side and the lady sat down and though her lips moved not, yet her soul was stirred to its depths. Fervently did she pray to the Great Power above to direct her steps. Earnestly did she ask for strength and wisdom. Peace stole upon her. Regeneration had commenced. She called the gem of trust to her side and asked her if she would like to live with her. Oh! yes, very much. But are you not afraid that you shall not love me? No, my hymn says, love all, love all. I will go *now* if you are ready. The child took her hand and chatted all the way, about nests and ant hills and every little thing she had seen and e'er my friend was aware of it, she had reached her dwelling.—Her morning meal had a flavor and relish she had never known before, and she had learned a lesson which was to be a guide to her through her remaining pilgrimage. A human soul had become her care and nobly did she fulfil the task. Many through her example have been induced to aid in this noble charity.

Surpassingly exquisite and blissful is, indeed, the boon which awaits the generous spirit whose motive is not alloyed by selfishness, and whose nobler, whose divine promptings are obeyed readily, affectionately, heartily, as the voice of a Father, without consideration of, or reference to, self or selfish interests,—whose springs of action are, in a word, pure, lofty, disinterested, Christ-like, and God-approved.

August, 1845.

A PRACTISED SWINDLER.

Not long since, a well-dressed, genteel-looking German, rather tall, countenance pleasant, complexion inclined to be florid,—also intelligent, modest and prepossessing in his manners, and speaking German with fluency and correctness,—called on us, and stated that he was a German Lutheran minister, residing in Wilmington, Delaware, where he had charge of a small congregation and also gave instruction,—we had forgotten in what branches:—that he was on his return from Charleston, S. C., had unexpectedly run out of cash, and begged us for the temporary loan of $4 to pay a small tavern-bill and his passage home. We told him, that we had not long before been called on by a man professing to be in similar circumstances from Manyunk, and by another from Philadelphia, both apparently very respectable men, each of whom we had loaned $4 to pay his passage home, and never afterwards heard from either,—one of them even boasting subsequently that 'Lutheran ministers were about the easiest fools in the world to be bamboozled,'—and hence we felt unwilling to make any more such loans. Our hero heard this story with deep regret; he thought those men must be ungrateful wretches; that they greatly impaired the confidence which one man should exercise in another, &c; but was still of opinion that the innocent and honorable should not suffer on their account. He then pulled out some testimonials which he wanted us to read, and assured us again and again that the loan should be refunded by return-mail from Wilmington. All this he said and acted in such a modest, gentlemanly and winning manner, that for a moment our judgment yielded to the current of feeling, and we handed him $4.—His name was Illies.

Immediately afterwards it occurred to us, that br. C. W. Schaeffer of Harrisburg, had some time ago warned the public in the Lutheran Observer, against a common swindler, and that possibly this might be the same fellow. We accordingly wrote to him, giving a description of *Illies*, and asking for information; in reply to which, we received the following:

Harrisburg, Aug. 17, 1845.

Rev. Dr. B. Kurtz,

Dear Sir.—Yours has been received, and I hasten to reply. 'Tis the same, *the very same scoundrel* that defrauded me, Dr. Baker and Mr. Batis in Lancaster, Dr. Demme and others in Philadelphia, and many more who might be mentioned. I cannot think of the number of the Observer in which I published him, but it was during the month of February 1844 that the notice appeared. *Illies* was the name, and your description of his mien and personal appearance is exact. The fellow ought to be apprehended and made to suffer. I should be happy however, to hear of his having paid you the $4. If you see him please remind him of what he owes me.

In haste I remain
Most respectfully yours,
C. W. Schaeffer.

In recurring to the Observer of Feb. 2, 1844, we find the following article which is the one alluded to above:

Beware!—One of our correspondents has desired us to warn our readers against an impostor. He discourseth thus concerning him:

'His name is Illies, a German of prepossessing appearance and of highly polished manners; passing himself off as a Lutheran preacher, licensed by Rev. C. Miller. He got $3 from me, and the time at which it was due has passed by long ago, but I have not heard of him since, except as the perpetrator of another trick of the kind. He went from this place towards Philadelphia, and I gave Dr. D. due notice of the movement, &c., whereupon I was informed by the Dr. that the same fellow had got money from Rev. L. and H. S., N. Y., from the Dr. himself, and made similar applications to Rev. M. and Dr. M. About 3 or 4 weeks ago he got $3 from Rev. Mr. R., a Presbyterian minister in Philadelphia, by using Dr. D.'s name; and this very week he has made use of mine to avoid paying a debt of $3 to a person who took him in a private carriage to the residence of Rev. Mr. H. 30 miles up the river. The fellow gave the man an order on me as though I would instantly pay it, &c. His next victims may be * * * * and so on ad infinitum unless our brethren have some hint to put them on their guard.'

Thus it appears that we have absolutely been gulled by a notorious long-practised scoundrel, against whom we had in our own columns warned the public! And he himself was actually acquainted with the fact, for we now remember that he wrote us after the warning had been published, that Rev. Mr. S. must recall that notice or he would prosecute him and me. After all this, the *accomplished Reverend* Mr. Illies, had the effrontery to present himself personally to us, and the skill to extort $4 from our, at that time needy pocket; for we absolutely had not at the moment a dollar to our name, and borrowed the money from a neighbor, to accommodate him!

Now we hold that such villains, who are traversing the country in the garb of gentlemen, and professing to be ministers of Christ;—such wolves in sheep's clothing; too lazy to work and too cowardly violently to plunder and rob, should be published, and every editor should honor him with an appropriate notice, and all should look out for him until he is arrested and an end made of his infamous speculation. Having been heretofore so successful, he will probably continue his despicable arts, and the unwary be made his victims. He is just the chap that knows how to do the thing in the right way and most approved style; and many is the poor minister and unsuspecting philanthropist that he will fleece, if not arrested and brought to justice.—Shame upon you Mr. Illies—for the credit of poor human nature, *doff your ministerial guise.*

POPISH MIRACLES—A SPECIMEN

A most curious and laughable circumstance happened in the course of this contest at one of the Madonna churches in Lisbon. There was worshipped in one of these churches an image of the Virgin, which was held in the greatest repute by the inhabitants, in consequence of the numerous miracles said to be performed by it in former times. The priests thought, that making this image speak in favor of their patron, Don Miguel, would be an irrefutable argument with the people for his pretensions. With this intention a *novena* was ordered in honor of the image, and the church splendidly decorated for its celebration. The people assembled in crowds from all parts of the city to pay their *devoirs* to the Virgin, and to hear the panegyric preached in her honor. The preacher, after enumerating the many benefits, temporal and spiritual, which the people derived from their devotion to the queen of heaven, and after relating the many miracles performed by the image then and there worshipped; turning toward the image itself, and casting himself on his knees before it, (in which idolatrous act he was imitated by his audience,) he addressed to it a fervent prayer, for the good of the church, and implored it to manifest by a miracle, whether she was well pleased that Don Miguel should reign over the kingdom of Portugal. The image, *mirabile dictu!* at the conclusion of this fervid appeal, bowed its head in sign of assent three times in succession, before the eyes of the assembled multitude, all of which with one voice, simultaneously cried out, *'A miracle! a miracle! long live Miguel I. the chosen of the Virgin, and the beloved of heaven.'* This miracle was repeated frequently on the following days of the festival, and in presence of a still greater concourse, attracted by its fame, which spread in an incredibly short time, not only through Lisbon but through the greater part of Portugal. It was even repeated by the Miguelite officers to their soldiers at the head of the ranks, and had, as it was intended, the effect of exciting their zeal in the cause of the petty tyrant—as Miguel proved himself to be for the comparatively short time that he was in possession of the usurped throne.

The last day but one, however of its acting was destined to open the eyes of the people, and to give them an idea of what priestcraft is capable, in order to arrive at its ends. At the close of the sermon, and when the preacher turned, as usual, to apostrophise the image, and to implore it to signify its pleasure and assent to Miguel's government by moving the head, as it had done the seven preceding days, since the commencement of the *novena*, the image retained its inanimate position to the great disappointment of the people, whose expectations were so highly wound up, and to the consternation of the priests who were privy to the cheat. The request was repeated with some additional flowers of rhetoric from the preacher, and the most stunning vociferations from the people; but all in vain; the image neither moved its head, nor changed its position. At length, on the preacher's repeating the request the third time, and hinting that the Virgin was angry on account of the presence of some freemasons, who mingled through curiosity among the crowd of worshippers, a voice was heard issuing from the inside of the image, and complainingly crying out, 'It is not my fault that the Virgin does not move her head, for I have pulled the cord till it broke, and what can I do more?' The voice was distinctly heard by every one; but the speaker was invisible. At last, one of those who were present more courageous than the rest, attempted to approach the image, but was repulsed repeatedly by the priests, who well knew the consequence of the discovery; but being seconded by some others equally desirous of unravelling the mystery, he at length succeeded in coming close to it, and on removing the folds of the garments, with which such like images are decked out, he found an opening in the side, large enough for the admittance of a full grown boy, whom he pulled out from the *viscera* of the Virgin, and who was immediately recognized as the nephew of the bishop, placed there by his uncle; for what purpose, it does not require an extraordinary degree of acuteness to guess. The whole secret was now explained; the people met the discovery with the ridicule it so well merited, and little was wanting that they did not massacre on the spot the impostors who got up the cheat. These thought it their best plan to consult for their own safety by flight, which they immediately made good through the doors of the sacristy, amid the hisses and curses of the infuriated populace. [Six years in the monasteries of Italy.

Elevate the Masses. This is the doctrine. Build up instead of pulling down. Equality means something else than bringing down every thing that is exalted to the grovelling standard of ignorance. Let us point our sons upward and onward.

The importance of making every man of our country a free-holder, cannot be, in our judgment, too highly appreciated. It not only places him beyond the contingency of poverty, but it identifies him with the interest and well being of the country and serves to make him a better citizen, as well as a happier man.

When education is placed within the reach of the masses, and when they become the owners of the soil, we need have no fear about the perpetuity of our freedom, or of our institutions; the former will give him a just conception of the blessings to be derived from freedom, and the latter the strongest interest that can be made to preserve and sacredly preserve the same.

The blessings enjoyed by the people with a proper moral and religious restraint, form the strongest safeguard against external and internal foes, that can in any event be made by a nation. Standing armies, navies and fortifications are as nothing in comparison; these, in the hands of a mercenary soldiery, may spread for a time through our country, destruction; but they are not the element for building up and protecting permanently a country of freemen. Elevating the condition of the masses ought to be the great disideratum of our legislators, for in the accomplishment of this almost every great object of legislation is attained. [Sun.

A Beautiful Thought. How few men seem to have formed a conception of the original dignity of their nature, or the exalted design of their creation. Regarding themselves only as creatures of time, endowed merely with animal passions and intellectual faculties, their projects, aims and expectations are circumscribed by the narrow outline of human life. They forget that instability and decay are written, as with a sunbeam, upon all earthly objects—that this world, with all its pageantry, pomp and power, is crumbling into dust—that this life is scarcely deserving of a single thought, excepting as it forms the introduction to another, and that he alone acts a prudent or rational part, who frames his plans with direct reference to that future and endless state of being. Sin has so blinded the understanding, and debased the affections, that men never fail to invest some temporal good with fancied perfection, and idly imagine that the attainment of it would satisfy the desires and fill the capacities of the immortal spirit! How little do they know themselves! The soul is not of the earth, and they will strive in vain to chain it to the dust. Though its native strength has been impaired, and its purity tarnished, and its "glory changed," it will not always be a prisoner here. Send it forth, if you will, to range through the whole material universe, and like the dove dismissed from the ark, it will return without finding a single place to rest—for it has no resting-place but the bosom of God.

Defensive Warfare. I abominate war as unchristian. I hold it to be the greatest of human crimes; I deem it to include all others—violence, blood, rapine, fraud—everything that can deform the character, alter the nature, and debase the name of man. There is one case only which can justify it—there is one occasion only which makes it other than a crime—that is self-defence. Our own defence, or the defence of our country, and nothing else, on no other terms is war anything but a sin. [Lord Brougham.

Government of the Thoughts. You esteem it a dreadful thing to be obliged to live with persons who are passionate and quarrelsome. You undoubtedly judge right; it is like living in a house that is on fire. Dismiss, therefore, as soon may be, all angry and wrathful thoughts. They canker the mind, and dispose it to the worst temper in the world, that of fixed malice and revenge. Never recall the ideas or ruminate upon past injuries and provocations. This is the amusement of many in their solitary hours; but they might as well play with cannon balls or thunder-bolts. They may work themselves up to distraction—to hate every thing and every body; and to have the temper and disposition of the Destroyer himself. Anger may steal into the heart of a wise man, but rests only in the bosom of fools. Make the most candid allowances for the offender; consider his natural temper; turn your anger to pity; regard him as ill of a very bad distemper. [Dr. Horne.

The Mother. Around the idea of one's mother, the mind of a man clings with a fond affection. It is the first deep thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and all the after feelings of the world are more or less light in comparison. I do not know that even in our old age we do not look back to that feeling as the sweetest we have through life. Our passions and wilfulness may lead us far from the object of our filial love; we learn even to pain her heart, to oppose her wishes, to violate her commands; we may become wild, headstrong and angry at her counsels or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a past storm, raises up her head and smiles amongst her tears. Around that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy makes the place of our remembrance, and twines the image of our dead parent with a garland of graces, and beauties, and virtues, which we doubt not that she possessed.

Compliment to Boston. A correspondent of the New York Courier in speaking of the rapid growth and prosperity or Boston says:—

"And after all, no American, no one who loves his country and has an eye for her best glory, can repine at the prosperity of Boston. She is a city of noble men, and of noble purposes. Wealthy and enterprising as are her merchants and her bankers, neither wealth nor business engross all her care. Money there, more than in New York, is prized as a *means* of good—not as a good of and for itself. Learning is cherished—the best and noblest institutions of society are built up. There is a refined and lofty spirit which governs her action. She knows the value of art, and of all high culture. Her schools are the best on the Continent—her people are better educated than any others in the world. Her men of wealth give their wealth, not sparingly and grudgingly, but liberally, and as if they knew they were thus putting it to the noblest use, to make broader the foundations, and to lift higher the towers of their universities and benevolent institutions. Her men of business are cultivated men. Her professional men are among the ripest scholars, the most accomplished orators, the most gifted writers in the country. Her lawyers are not mere machines, skilfully framed, and of miraculous ingenuity and fitness for certain ends—but men of wide acquirements, of wide influences. She is *the eye* of America—and no American, who prizes intellectual culture, who appreciates lofty aims and noble aspirations, can think of her but with pride."

Likeness to God. It is only in proportion to this likeness, that we can enjoy either God or the Universe. That God can be known and enjoyed only through sympathy or kindred attributes, is a doctrine which even Gentile philosophy discerned. That the pure in heart can alone see and commune with the pure Divinity, was the sublime instruction of ancient sages as well as of inspired prophets. It is indeed the lesson of daily experience. To understand a great and good being, we must have the seeds of the same excellence. [Channing.

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The above published and for sale cheap by JAMES MUNROE & CO., 2 School st., up stairs. aug30

THE RELIGIOUS LIFE OF ENGLAND. A Retrospect of the Religious Life of England or the Church, Puritanism and Free Inquiry, by John James Taylor, 12mo, London, just published; Dr Dewey's Discourses, complete in 1 vol, royal 8vo, London; Wilson's Concessions of Trinitarians, 1v 8vo: Unitarianism Defended, by Rev James Martineau, Henry Giles, &c., 1 vol 8vo: Festus, a Poem, by Philip James Bailey, 1 vol 12mo.

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BURNAP'S MISCELLANIES. Miscellaneous Writings of George W. Burnap, Author of Lectures to Young Men; do. on the History of Christianity, collected and revised by the Author.

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NEW HYMN BOOK. *Second Thousand.* A collection of Psalms and Hymns for the Sanctuary, compiled by Rev Geo. E. Ellis for the Harvard Church Society in Charlestown, Mass. Clergymen and others can obtain copies for examination of the Publishers, JAMES MUNROE & CO., 2 School st, up stairs. a9

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
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January 29, 1845.

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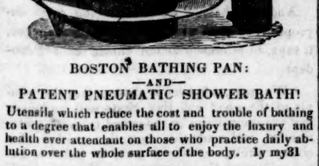

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